

THE WOMEN'S INTERNATIONAL QUARTERLY.

JULY, 1915.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

Editorial.

WOMEN AS PEACE-MAKERS.

LOOKING over the world of women during the last three months, it is remarkable to observe how to their concerns in connection with the war there has been added a deep, far-reaching and articulate concern for peace. Not that their relief work for refugees, prisoners, the dependents of soldiers and sailors and the wounded has in any way slackened, but a new movement of the Spirit of God is making itself felt behind all this activity. Women, leaders and rank and file alike, have been seized by a new sense of the horror of this thing which is passing amongst us, and by a new sense of duty to be *peace-makers*, makers of peace which shall by the power of God be the beginning of the end of war.

Already two International Conferences of women have met in neutral countries to discuss the question of peace: the Extraordinary Conference of Labour and Socialist Women, held at Berne, Switzerland, on March 27th to

NOTE:—This periodical is published by the Committee of the World's Young Women's Christian Association, but that Committee does not hold itself responsible for views which may be expressed by individual writers on matters outside the Association.

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29th, and the International Congress of Women at The Hague, Holland, on April 28th to 30th. While the first was attended by only twenty-seven delegates from England, Germany, France, Russia, Poland, Italy, Holland and Switzerland, and "no published report appeared in the press until after all the delegates had returned home again,"* there were present at the second 886 delegates from Holland, fifty-one from America, twelve from Germany, nine each from Denmark and Hungary, five from Belgium, three from Austria, two from Great Britain, and one each from Chile, Armenia, Italy and Canada, and few of the leading papers of the western world passed the meetings unnoticed. This is not the place to report or discuss the resolutions of these conferences. They were numerous and very comprehensive in outreach. We would only remind our readers of the fact that these conferences have actually taken place. They are a practical demonstration of the peace movement abroad in the hearts of women even at this time of bitterness and carnage. May the mutual agreement upon the great vital questions handled at these conferences, which there undoubtedly was between thoughtful members of such divergent nationalities, encourage those in positions of greater authority and influence to press forward, as opportunity arises, towards the calling of the greater peace council.

Besides these international meetings, there have been a number of national efforts in the interests of peace set on foot recently by women, as well as by women in conjunction with men. We have not received particulars from many countries, but in Great Britain and the United States alone there are several interesting developments.

A notable series of addresses, for instance, was delivered by men and women at the Central Hall, Westminster, London, on March 22nd, on "The Religious Aspect of the Women's Movement in its Relation to War and Peace." The Union of Democratic Control and the Fellowship of Reconciliation are two other organisations in which men and women are working side by side, the one from a more political, the other from a more strictly religious standpoint, and in connection with both many meetings, larger and smaller, have been arranged among those who would make for peace.

* Cf. "The Labour Woman." London. May, 1915.

From the United States some interesting details have come to hand as we go to press about the Christian Women's Peace Movement, which is being promoted by the Federation of Women's Foreign Missionary Societies and the Council of Women for Home Missions. Use is to be made of the organisation of these two great bodies to call attention to the observance of July 4th as a Day of Prayer for Peace, more particularly among women. Women missionaries are asked to interest women in their foreign fields in this service of prayer for the women of the nations at war, and a Pageant of Peace and War has been issued for community use in town or village.

The world is still at war; more nations have joined in the conflict even since the last issue of this magazine. Thousands of homes are still being made desolate week by week. Nevertheless, this movement for peace is taking hold more and more deeply, and especially among women. Let us thank God for it, and pray that He may deepen our sense of responsibility towards it as individuals, and also as the members of corporate Associations. To women there comes no call to fight with arms; but, as the Bishop of Lincoln recently said in London to an audience composed mostly of women: "Fighting is not the only nor the supreme way of defending or building up a nation's existence or a country's welfare. Fighting is not the only form of endurance, of patriotism, and of courage. There is pain, there is peril, there is self-sacrifice on behalf of home, and motherland, and country as great as is called for in the field. And, further, let us keep in view the vision of a United States of Europe—living in peace, extending mutual commerce, building up civilisation, Christianising and moralising international politics, giving a spiritual lead to the world." Because in all this women share an equal responsibility with men, may theirs be an ever-deepening concern for peace.

Women and War.*

Catherine E. Marshall.

WHEN within the course of a few short days last summer the nations of Europe (like climbers roped together on a dangerous precipice when the leader slips) were one after another engulfed in the great tragedy of war, I suppose the first thought in the minds of most of us women was a sense of shattering horror at the choice with which the men were confronted.

Close upon this first thought and the great flame of pity and tenderness it called forth in our hearts for the men who had this terrible choice to make, there came a crushing sense of our responsibility and guilt—the guilt of the peoples—in having permitted such a tragedy to come to pass. It is true that the peoples have not wanted war; but they have not willed peace. They have been content if their rulers have avoided *making war*; they have not insisted that they should, positively and constructively, *make peace*—make the conditions that promote mutual trust and co-operation instead of acquiescing in conditions that promote mutual suspicion and enmity. If the peoples had cared enough for peace, they would have known no rest until they had established such relations between the civilised countries as would have made a disaster like the present war impossible. For the choice with which our men are faced to-day need not have been the only choice; the sacrifices each nation is making need not have been necessary sacrifices. Honour demands, truly, that a nation shall keep its word, that it shall not leave in the lurch a neighbour whom it has led to count on its support; but honour does not demand that destruction and bloodshed shall be the only means of fulfilling these obligations. It is only because we have neglected to provide other means that we found ourselves last August confronted with the choice between breaking our faith with our neighbour or violating the law of Christ and of human brotherhood.

And we women have realised at last that we share the responsibility for this lack of will to peace, this acquiescence in conditions which made possible, if not inevitable, the

*An address delivered at the Central Hall, Westminster, London, on March 22nd, 1915.

cataclysm in which we are at present involved, and in that fact lies, as I believe, the great hope for the future, the source from which the peace forces will be able to draw new motive power. The mother-heart of womanhood has been stirred to its depths, and it is a womanhood whose sense of responsibility has been developed, whose mind has been educated, whose capacity for co-operation has been trained by the Women's Movement, with all it has meant of awakening, and enlightenment, and widening of sympathy.

And what contribution has this awakened womanhood to offer for the solution of the great problem of reconstruction which the civilised world has got to face?

Women in all countries have proved the value of their service in relieving the suffering and mitigating the material evils caused by war, and the most valuable qualities they have brought to this work have been the qualities of imagination, of faith, of dauntless love; their habit of regarding people under all circumstances as human beings, and not merely as cyphers in an army estimate or a census return; their experience as mothers and as heads of households, presiding over the mutual relations of the separate human units of which a family or a household is composed, adjusting the needs and claims of its various members, with their different temperaments and their different stages of growth, in such a way that each may develop all his powers to the full, and use them for the common good of all. In some instances women's very inexperience has been of value; it has made them refuse to be daunted by difficulties, which to men, tired and discouraged by former failures, had appeared insurmountable.

I believe that all these qualities are just as much needed for the work of creating a new social fabric as for the patching and mending of the existing fabric, on which the war has wrought such destruction. I believe that just as women can do much for the healing of the physical wounds which men are inflicting on one another, so they can do much also for the healing of the deeper and more disastrous wounds which nation is inflicting on nation. I believe that women, if they turn their minds in that direction, are more likely than men to find some other way of settling international disputes than by an appeal to force, partly because that is an appeal which is not open to them

as women, and they have, therefore, never been accustomed to rely upon it. (It is interesting to trace the analogy between the position of women and that of the smaller nations in this respect.) I believe that the experience and habits of mind which women acquire as mothers of families and as heads of households might, if applied to a wider field, throw new light on the problems of the great family of nations, and help to build up a better system of international relations, which would make impossible the repetition of such a tragedy as that in which we are now involved.

But I believe, above all, that on women rests a large share of responsibility for providing the *motive power* which alone can make all these things possible, and without which the most perfect machine in the world will not work. And I believe that this motive power is to be found in the deep horror of war, which has entered for the first time into the soul of an organised Women's Movement. Women, thousands of individual women, have known that horror, indeed, only too well, in the past, for to women war is pre-eminently an outrage on motherhood and all that motherhood means; the destruction of life and the breaking-up of homes is the undoing of women's work as life-givers and home-makers. But in the former great wars there was not an organised Women's Movement to give expression to the passion of horror in the women's hearts, to be fired by it to co-operative action. To-day there is such a Women's Movement, organised, articulate, in almost all the belligerent and most of the neutral countries. And I believe the great call to the Women's Movement, if we have ears to hear, and courage, and faith, and love enough to respond to it, is that we should face and visualise the full horrors of war, accepting our share of responsibility as those who might have helped, had we cared enough, to save the world from this tragedy.

I believe that this is the share which we as women and non-combatants are called upon to take in making this truly a "war to end war," to "put an end to militarism"—in insuring that the sacrifices our men are making shall not have been in vain. Let us look steadfastly at war and the consequences of war with our women's eyes—our mothers' eyes—and tell the world what we see. Let us look honestly and courageously, "*les yeux bien ouverts, les yeux qui veulent voir,*" shirking none of the pain and the horror, refusing to

be blinded by glamour. There is no glamour about the wrecked homes of Belgium and East Prussia. We must not shut our eyes to any of the wickedness of it; we must let the pity and the shame of it enter deep into our hearts and rouse a passionate determination that these things shall never be again.

It is by this deliberate opening of our hearts to all the pain and suffering, this sharing in the sense of responsibility and sin, that even the simplest and humblest of us may attain the power and the wisdom to build up the new world of our dreams. This is the great truth taught in the legend of Parsifal, "*der reine Thor, durch Mitleid wissend*," the pure-hearted fool who, through compassion, through sharing in the suffering and sin of the world, attained wisdom and understanding. It was not enough that he should see and pity physical suffering; he grieved over the swan he had killed, but he did not understand. It was not enough that he should see the repentance of another; he was permitted to witness the mystery of the Holy Grail and the agony of Amfortas, but he did not understand; he looked on as a fool, blindly from outside. It was only when he himself participated in the greatest suffering of all—the sense of sin—that enlightenment came. That sense entered his heart in an agonising flash; he knew, he understood, from that moment his path lay clear before him. He went out to his task in the world, and he became worthy not only to receive and understand the mystery of the Grail, but to be its keeper, to administer its blessing to others.

Let us too seek this knowledge and understanding. Let us not try to escape any of the agony of remorse that it will bring; for out of that agony a new hope will be born, a new force will arise in the world. In this way, and I believe in this way only, can we truly follow in the steps of Him Who came "to bring light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace."

Prières d'Intercession.

(Suite.)

Melle. H. Rappard.

IL y eut une époque particulièrement douloureuse dans la vie nationale du peuple d'Israël ; ce fut celle des dernières années de la royauté d'Israël et de la royauté de Juda. Les rois et le peuple, par leur idolâtrie et leur péché, avaient épuisé la miséricorde de Dieu et au loin s'entendait le grondement annonçant un jugement terrible.

Des prophètes s'élevèrent alors périodiquement. Ils furent les messagers de Dieu et ne se lassèrent pas d'avertir le peuple en prononçant les paroles dont Dieu les avait chargés. En lisant leurs écrits, notre âme ressent le contre-coup de la tristesse qui a dû remplir leurs âmes quand ils étaient obligés, par obéissance, d'annoncer le terrible jugement.

Parmi le peuple lui-même il n'y eut alors point d'intercesseurs, car Dieu prononça par la bouche d'Ezéchiel ces paroles : " Je cherche parmi eux *un* homme, qui élève un mur, qui se tienne à la brèche devant moi en faveur du pays, afin que je ne le détruise pas, mais Je n'en trouve point !" (Ezéchiel 22. 30.)

Dans les livres des prophètes les prières d'intercession s'entremêlent aux messages de Dieu, aux promesses et aux menaces ; mais l'étude attentive de ces prières laisse l'impression très nette que les prophètes, tout en demandant la grâce du peuple, savaient que la grâce ne peut être accordée qu'aux humbles, et que l'humilité est, le plus souvent, le résultat d'une grande souffrance !

Le plus caractéristique de ces prophètes intercesseurs semble être :

Jérémie.

Il commence son douloureux ministère en apprenant de la bouche même de Dieu les crimes de son peuple et le jugement inévitable qui en sera la conséquence. Les entrailles du patriote Jérémie en sont émues, mais avant même qu'il puisse formuler la prière d'intercession qui allait jaillir, Dieu l'arrête par l'ordre : " Et toi,—n'intercède pas . . car je ne t'écouterai pas." (Jérémie 7. 16.)

Jérémie ne demande rien, mais il souffre intensément, et il répand sa douleur devant l'Eternel. (Jér. 8. 18 et 9. 1-6.)

Dans le douzième chapitre nous le voyons en lutte avec lui-même ; il n'intercède pas, il ne conteste pas (Jér. 12. 1.) mais il expose à Dieu ce qui trouble son âme au sujet du sort de son peuple ; et un peu plus tard, malgré tout, une merveilleuse prière d'intercession s'élève de sa poitrine oppressée. Comme Moïse, il s'adresse à la réputation du Sauveur : "Tu es l'espérance d'Israël . . . es-tu un héros incapable de nous secourir ?" (Jér. 14. 7-9.) Tout ce chapitre nous relate le dialogue entre le Dieu-Saint offensé et Son prophète angoissé !

Et Dieu se souvint des prédécesseurs de Jérémie, des hommes qui avaient prié comme lui, des Moïse, des Samuel, qui avaient demandé et obtenu le pardon de leur peuple. L'Eternel dit à Jérémie : "Quand Moïse et Samuel se présenteraient devant moi, je ne serais pas favorable à ce peuple. . . . Je suis las d'avoir compassion !" (Jér. 15. 1 et 6.)

La plus grande des souffrances pour celui qui aime son peuple est de recevoir la conviction intérieure : Il est trop tard, le jugement doit venir !

Jérémie a connu cette souffrance dans toute son amertume. Il n'a plus intercédé, mais il est resté à la brèche ; il a formé un pont entre Dieu et son peuple. Et son attitude était la bonne ; elle devait toucher le cœur de Dieu, car au moment même de l'approche de la catastrophe, Jérémie reçut de Dieu une révélation de la délivrance finale (Jér. 25. 12.), (Jér. 30 et 31), une leçon de chose, qui devait lui en servir de preuve. (Jér. 32. 25, 42, 43.) Quand Nébucadnetsar, le roi conquérant, était déjà à la porte de Jérusalem, Jérémie eut le bonheur de pouvoir annoncer ce message de Dieu : "Je ramènerai leurs captifs et j'aurai pitié d'eux !" (Jér. 33. 26.) "Les bontés de l'Eternel ne sont pas épuisées, Ses compassions ne sont pas à leur terme !" (Lamentations de Jérémie, 3. 22-23.)

Daniel.

Daniel, le jeune captif, le garçon résolu et énergique, qui ne fléchissait jamais, quand il s'agissait de proclamer l'honneur de son Dieu, avait tenu comme homme ce qu'avait promis sa jeunesse. Il était devenu un homme de prière. Trois fois par jour régulièrement il renouvelait le

contact avec son Dieu dans la solitude de la chambre haute.

L'homme de prière, le serviteur irrépréhensible d'un roi-ennemi, était en même temps un ardent patriote. La fenêtre ouverte dans la direction de la capitale de sa patrie était son lieu de prière favori et là il priait pour son pays dévasté et pour ses compatriotes captifs comme lui.

Il étudiait les lois et les prophéties concernant Israël, et les écrits du prophète Jérémie lui étaient devenus familiers. Quelle allégresse a dû remplir son âme quand il lut le passage Jérémie 25. 12 (Daniel 9. 2) et que son calcul lui révéla que le moment de la délivrance était proche.

Car, douter de la parole de son Dieu, dont il avait fait l'expérience, lui était impossible. C'est alors que Daniel intercède par une prière qui est une confession pleine et entière. Oh, quelle merveilleuse prière, fruit de la souffrance et fruit tardif et béni du ministère douloureux de Jérémie !

Daniel se solidarise entièrement avec son peuple et pourtant il n'était qu'un enfant lors de la conquête de Jérusalem ; néanmoins ils se sent responsables. Il ne craint pas de fouiller le passé de son peuple, de trouver son péché, son point faible, pour en faire la confession à Dieu. Qu'il est loin, ce grand patriote de l'aveuglement de ceux qui ne veulent pas voir les maladies dont souffrent leurs nations, et combien sa conscience indépendante du courant populaire le rendait utile à sa patrie. Connaître Dieu, et connaître bien son peuple, sont les conditions d'une prière d'intercession efficace. "Ce n'est pas à cause de notre justice . . . mais à cause de Tes grandes compassions." (Daniel 9. 18.)

La solidarité établie par Daniel en s'humiliant avec son peuple était si complète et si sincère qu'il parle d'abord de "mon péché," et ensuite seulement du "péché de mon peuple" (Daniel 9. 20.) Cette prière d'intercession, basée sur l'humiliation vraie et sur la solidarité qui exclut tout pharisaïsme, trouva grâce devant Dieu. Elle parcourut en un clin d'œil l'espace qui nous sépare de la demeure de Dieu. "Lorsque tu as commencé à prier"—lui dit l'ange Gabriel—"la parole est sortie." (Daniel 9, 21, 23.) Et la vision resplendissante qui un peu plus tard apparut à Daniel, lui adressa l'appellation tendre : "Daniel, homme bien-

aimé" . . . et "ne crains rien, car dès le premier jour où tu as eu à cœur de comprendre et de t'humilier devant ton Dieu, tes paroles ont été entendues." (Daniel 10. 11, 12.) Puisseons-nous recevoir une vision juste de l'état de nos peuples et de la grandeur des compassions de Dieu !

Néhémie.

Néhémie, le gouverneur du peuple d'Israël, lors de sa réinstallation à Jérusalem après la longue captivité, fut un homme actif, énergique et résolu. Il ne fut point un mystique et pourtant ses rapports avec Dieu furent ininterrompus.

Sa première prière d'intercession date du jour, où, ému par la misère de ses compatriotes, il prit la résolution de quitter le poste d'échanson du roi païen, pour se consacrer au rétablissement d'Israël. Cette prière fut courte et positive. Elle énonce des faits qui pour Néhémie étaient une conviction : "Nous avons péché, nous T'avons offensé, moi comme les autres, mais Ta parole demeure ! Réalise pour nous Tes promesses." (Néhémie 1. 5-11.) On sent dans cette prière le même amour, la même solidarité et la même foi que chez les autres intercesseurs, mais il y a une note de plus, l'élan juvenil d'un homme d'action : "Donne aujourd'hui du succès à ton serviteur." (Néhémie 1. 11.)

Néhémie a consacré sa vie à son peuple : il sait qu'il ne vivra plus que pour lui et que le bien de son peuple sera sa grande et unique préoccupation. Ses prières se font nombreuses, elles ont un caractère personnel, on sent que Néhémie ne se considère que comme un instrument de travail ; si l'instrument reçoit la force d'En-haut, le travail en bénéficie. Aucune longue prière de Néhémie ne nous est conservée, mais constamment au plus fort du travail d'organisation et de reconstruction, Néhémie pousse ce soupir vers Dieu : "Souviens-Toi" (Néhémie 5. 19 ; 6. 9 ; 6. 14 ; 13. 14, 22, 29, 31).

Esdras, le scribe, l'homme qui avait médité longuement la loi d'Eternel (Esdras 7. 6) exerçait en même temps son ministère béni de sacrificateur en Israël ; il s'humiliait pour et avec son peuple et prêchait la repentance (Esdras 9). Néhémie, le gouverneur, nous semble tout absorbé par l'action. Ses courtes prières sont comme une continuelle prise de contact entre Dieu et Son serviteur, elles nous révèlent le secret du succès des entreprises de Néhémie.

Il se peut que dans la chaleur du jour notre temps soit trop absorbé par le travail actif en faveur de nos peuples, mais nos travaux resteront œuvres mortes, s'il ne sont pas constamment fertilisés par la constatation de la présence de Dieu.

Jésus-Christ.

Des siècles se sont écoulés et tout est devenu nouveau. Jésus-Christ a paru, a agi et a enseigné. Il s'est formé autour de Lui une famille, et les liens qui unissent les membres de la famille de Jésus-Christ sont plus forts que tous les autres liens. Jésus-Christ, qui pourtant avait donné à Son peuple maintes preuves d'un amour particulier, voyait dans le petit cercle de Ses disciples le germe de la grande église universelle, dont Il est le chef. Sa dernière prière fut une intercession émouvante et grandiose, non en faveur du peuple d'Israël, mais en faveur du grand peuple de ceux "qui croiront en Moi. (Jean 17. 20.)

Cette prière contient sous différentes formes 4 fois la même requête intense. "Qu'ils soient un !" (Jean 17. 20 à 23.)

Un—parceque Christ, en parfaite unité avec le Père, habite en eux.

Un—par obéissance à un même commandement.

Un—comme conséquence logique d'un même Esprit les animant tous.

Un—pour servir de témoignage au monde divisé.

Un—comme les enfants aimés d'un même Père.

Jésus-Christ présenta à Son Père cette grande requête au moment solennel de la mort. Savait-il déjà alors que la manque d'unité et d'amour serait le grand péché du peuple de Dieu ? En ce moment nous pleurons en méditant cette prière de notre Maître. Et pourtant nous savons qu'elle sera exaucée un jour, parceque tous verront la gloire de Dieu et les voiles obscurcissants se déchireront. "Jésus-Christ est toujours vivant pour intercéder en leur faveur." (Hébreux 7. 25)—Intercédons comme Lui et avec Lui.

Oriental Women Students.

Margaret E. Burton.

THE college woman of the Occident is constantly being reminded that because the proportion of women who have an opportunity for college education is so small, she, who has been given this privilege, must inevitably, quite apart from her wish or purpose in the matter, be a leader. She is told, and she realizes the truth of the statement, that those who have not had such opportunities as she has known will look to her, and be much influenced by what she is and what she does. But if all this is true of the college women of the Occident, how much more is it true of the Oriental women studying in the colleges of the West. In most parts of the Orient the women who have received any education whatever are still a comparatively small company; and the woman who has had even an elementary education is a leader of a far greater host of her sisters than any college graduate of the Western world. College graduates are almost unknown in the Orient, and the little company of women, who have had an opportunity to travel and receive a college training in the midst of the civilization and culture of another land than their own, exert an influence on their return which can hardly be over-stated. There are not a great many Oriental women in the colleges of the West; in the United States, where there are probably more than in any other one country, there are now only 88 Chinese, 77 Japanese, eight from India, two from Korea, and a mere handful from the countries of the Near East. They are few in number, but they are tremendous in importance, for the influence they will exert on the great plastic changing nations they represent will be out of all proportion to their numbers.

In what direction will that far-reaching influence be exerted? Will it be for God and good, or will it be against Him? Will it be for wise or foolish? Will it lead their nations upward or downward, make them stronger or weaker? These are not questions which can be answered carelessly. It would be worse than foolish carelessly to assume that life in a Christian land and a Christian college must necessarily make the Oriental woman stronger and finer. It is quite possible that it may make her weaker and

less lovely, and if we are to be helpful to her we must honestly face that possibility. It was not pleasing to our patriotic pride to hear an earnest young Chinese student warn a company of fellow students just arrived from China that they would become acquainted with many things during their stay in America which they *must not* take back to China; that they must prove all things and hold fast only those which were good. It was not pleasant, but honesty compelled us to admit that the warning was needed, and interest in the Chinese students made us profoundly grateful that their fellow-countryman had been clear-eyed and fearless enough to give it.

Not only do the Oriental students see many things which shock them; they sometimes fail to see the things for which they had confidently looked in a Christian country. A few years ago a young Japanese girl who was sailing across the ocean to America knelt daily in earnest entreaty that God would purify her and make her worthy to step on the soil of that Christian land. "But when I reached ——," she says, "I found that I was the only girl in the house where I lived who ever went to church." Sometimes the Christian faith of the girl from the Orient is shaken not only by the absence of religious earnestness in her fellow students, but by their positive lack of faith. One little Chinese medical student fought her way to a steady faith in the face of the ridicule of fellow students who assured her that the religion which her parents and missionary friends had taught her was no longer believed by intelligent people in America. Far away from home and friends, not knowing to whom to turn for help, this young girl met the struggle sturdily and quietly and won her way through to an unshakable trust in the truth of the religion which had been taught her. "I thought, I will watch and see what these students have to give that my missionaries did not give," she said afterwards. "They had nothing to give." She proved her faith by her Master's own test, "By their fruits ye shall know them," but the outcome might have been very different in the case of a weaker girl or one with a less strong Christian background.

Sometimes, too, we make it very hard for these guests of ours to keep their heads level and steady. We find that they not only have the charm of the unusual, but are exceedingly attractive in themselves, and we shower them

with attentions, not always of the wisest kind. Sometimes there is the temptation to treat them as pets and playthings, instead of as women like ourselves, women earnest enough and brave enough to come to a far-away land for a long period of study in order to prepare themselves for larger service to their people. It is much more to our shame than theirs that our thoughtless "spoiling" has in some cases taken away much of the exquisite modesty which is one of the chief charms of the Oriental women, and has weakened and lowered the high purpose with which they came, making them go back to their home lands, not more, but less, able to serve. We are grateful that there are so many whose heads we cannot turn, who have too much sturdy self-respect and dignity to permit patronizing petting; but if we have the highest good of our Oriental friends genuinely at heart we shall be very careful that the friendship and courtesy, which mean so much to them as strangers, shall be that of women to women, wholly free both from condescension and from flattery.

We shall be very eager, too, to counteract the influence of the wrong and weakening elements which enter into the life of the Oriental women studying in the Occident, by making sure that the best and strongest things which the West has to give shall also be a part of her life here. If she must see many things which we wish she need not see, we must make it sure that she also sees the things that are altogether lovely and of good report. If her life brings her into contact with citizens of Christian countries who are Christian only in name, and perhaps not even that, we must introduce her to those for whom verily "to live is Christ," the power and radiance of whose lives will make an understanding of the reality of Jesus Christ not only possible but inevitable. If she is a Christian, the touch with such lives will make her a truer and stronger one; if she is one of that growing company of Oriental women students in the West who have as yet known very little of Christianity, nothing will do so much to win her to a living faith in Jesus Christ as such knowledge of lives like His.

If many of our Oriental friends must meet, on the one hand, the race prejudice of those who do not understand, and on the other the kind of attentions that tend to turn the head, they must assuredly find among us, also, those who will be genuine friends in all that the word friend

implies—friends who will look far below the few superficial things in which these women differ from us, and will be comrades and chums, guides and counsellors on exactly the same basis as to women of their own race.

And if we would by the gift of our best atone for our worst, we shall give these Oriental women every opportunity to see and know that finest fruit of Christian civilization—the Christian home. Perhaps nothing which they will receive during their years among us will mean so much to them. Examples might be multiplied showing the almost pathetic gratitude of Oriental students for the privilege of sharing in the life of a Christian home, even for a few days, or for a few hours, and indicating the deep impression made on them by the family life. “It is like heaven,” one of them said after a few hours spent with several other guests one evening in such a home. “It is what I dreamed this country would be ; but this is the first invitation I have had to a home since I came here five years ago.” Another wrote such vivid, glowing descriptions of Christian family life to her mother in Japan that the mother turned from Buddhism to the religion that made such homes possible. A favoured few of the Oriental students have the privilege of living in real homes during the years of their study here, but only a few. The great majority must spend the college year in dormitory or college boarding-house ; but they may still learn much of our home life if we will open our doors to them during their vacation times, and for week-ends, or even for single meals.

One who knows the Orient as few men do, and who is not given to making exaggerated statements, said not long ago : “Every foreign-educated Oriental student who returns home an earnest Christian is worth a whole mission station.” “You mean worth a missionary, don’t you ?” someone asked ; but the answer was as decided as it was prompt, “No ; I mean exactly what I said.”

And we are glad to think how many of the small group of Western-educated Oriental women who are already back in the East *have* returned earnest Christians, and are throwing the whole weight of their deep and far-reaching influence on the side of all things highest and most Christian. One of them, Miss Umé Tsuda, of Bryn Mawr College, Pennsylvania, is one of the leading educators and Christians in Japan to-day. For some years after her

return to her own country she taught in the well-known school for the daughters of the peers of the country, and was also for some time a lecturer in the Woman's Higher Normal School of Tokyo, the most advanced Government school for women in Japan. Fifteen years ago, however, she carried out a long-cherished dream and established what is now recognized as one of the best schools for girls in the Empire, a school which specializes in English, and whose work is so thorough that the Government permits its graduates to teach English in the public schools without examination, a privilege accorded to no other school in the country, and withal a school so strongly and sanely Christian that its achievements in transforming character are even more remarkable than its very eminent educational success. One who knows Miss Tsuda and her work intimately says of her: "Miss Tsuda occupies a unique position here. No one doubts her ability, her honesty, or her Christianity. Whatever stand she takes, everyone knows exactly where to find her, and she has won her way just by sheer force of honesty and ability to a position of universal respect."

Another Bryn Mawr student who is rendering superb service to the women of Japan is Miss Michi Kawai, of the class of 1904, for some time one of the faculty of Miss Tsuda's School, now National Secretary of the Young Women's Christian Association of Japan. Many of us remember Miss Kawai's visit to America and Europe in 1910, when as a leader of mission study classes, a speaker at conferences and colleges, she revealed the possibilities of the women of Japan to the women of the West in a way which they can never forget. Miss Tetsu Yasui, who studied the history of education and domestic science at Cambridge Training College, England, and returned to the Orient to establish the Peeresses' School of Siam, at the Government's request, and is now a teacher in the Peeresses' School of Japan, is another of Japan's leading Christian women.

Chinese women began to go abroad to study as long ago as the eighties. One of the very first of them was Dr. Hu King Eng, the strong Christian physician now at the head of the Woolston Memorial Hospital of the Methodist Mission in Foochow. Dr. Li Bi Lee, at the head of the hospital of the same mission in Bgu-cheng, a city not far

from Foochow, is a later graduate of the same school which Dr. Hu King Eng attended, the Woman's Medical College of Philadelphia. Dr. Li Yuin Tsao, a strong young physician in Eastern China, is an even more recent graduate of the same institution. In Central China are two other American-trained Chinese women physicians, graduates of the medical department of the University of Michigan. One of them, Dr. Ida Kahn, by her successful treatment of the wife of the Governor of Nanchang, capital of Kiangsi province, opened the door of that large and important, but hitherto inaccessible, city to Protestant missions, and is now carrying on a much-needed and much-appreciated medical work in a hospital and dispensary given her by the Chinese of Nanchang. The other, Dr. Mary Stone, is at the head of the beautiful Elizabeth Skelton Danforth Memorial Hospital of the Methodist Mission of Kiukiang, and by her ability as a general practitioner, her achievements in energy, her skill as an administrator, her success in training nurses, her charm as a speaker and writer, has won for herself an international reputation.

In China, as in Japan, several of the strong, foreign-trained women are giving themselves to educational work, such women as Miss Ilien Tang, the much-loved kindergarten of Nanchang; Miss Fung Yuin Tsao, graduate of Columbia University, N.Y., for some time educational director of the Young Women's Christian Association of Shanghai, but now teaching in a school for girls; and Miss Siu Wang, graduate of Albion College, Michigan, and an M.A. of Northwestern University, Illinois, now on the faculty of the Methodist Girls' School at Chiukiang. A few are in the work of the Young Women's Christian Association. Miss Mary Ting, a Secretary of the Association in Shanghai since its beginning, studied in England; Miss Mary Chang, who has been until very recently the educational director of that Association, is a graduate of Teachers' College, Columbia University; and Miss Ying Mei Chun, the physical director, is a graduate of Wellesley College. Others have married and, as the centres of Christian homes, are exerting an influence which it would be difficult to over-state.

The number of women from India who have been in America for study is still very small, but Dr. Ethel Maya

Das, graduate of the Woman's Medical College of Philadelphia, her sister Constance, Phi Beta Kappa, of Goucher College, Baltimore, another sister, Dora, graduate of Mount Holyoke College, and the National Training School of the Young Women's Christian Association of New York, now married to one of her Christian countrymen; and Helen, of the same family, a graduate of the kindergarten course of Teachers' College, Columbia University, are notable examples of women of India, who have made good use of the opportunities and influence afforded them by their years of study abroad.

If these young women from far-away lands stand on the threshold of their time of study among us, glad-eyed at the thought of the opportunities which have come to them, but serious-hearted because of the responsibilities which these opportunities bring, surely we to whom they come must stand to welcome them with the same gladness in our eyes at the thought of the opportunity to serve the women of the Orient through these who are to be leaders among them, with equal seriousness in our hearts because their coming brings to us grave responsibilities to contribute our best and highest to the making of that leadership.

For further study.

Notable Women of Modern China. By MARGARET E. BURTON. Published by Fleming H. Revell's Co., New York and London, 1912. 3s. 6d. net.

A series of six biographical sketches, fully illustrated, of Chinese women who have worked, and are working, to bring in the new era for women in China. Miss Burton won their friendship while in China, and her book will interest very many in the cause to which she now devotes her time, the befriending of Oriental women students in America. The biographies concern: (1) **Dr. Hu King Eng**, the first girl to go from the Fuhkien province to study in America, and the second woman medical student from all China, who has been at Foochow since 1895, at the head of a hospital at which over 24,000 out-patients have been received in one year. (2) **Mrs. Ahok**, the wife of a leading merchant in Foochow, and a devoted friend and fellow-worker of the C.E.Z.M.S. missionaries for many years. (3) **Dr. Ida Khan**, a medical missionary, of Chinese birth, under the Methodist Episcopal Mission at Kiu-kiang, and since 1903 at Nauchang. (4) **Dr. Mary Stone**, another very well-known Christian woman doctor, and (5) **Anna Stone**, her sister, who died of consumption, after a short life, full of promise and devotion. (6) **Yu Kuliang**, in some respects the most interesting character of the whole series. She was a cousin of the Stones, and for twelve years a Taoist nun before her conversion to Christianity.

China's Young Men. March 15th, 1915. A special number, relating to the subject of Chinese students abroad and after their return home. Published at 3 & 4, Quinsan Gardens, Shanghai.

Anfänge der Deutschen Frauenarbeit auf dem Gebiete der Heidenmission.*

Von Pastor Berlin.

DEUTSCHLAND hat den Vorzug, auf manchen Gebieten des Lebens voranzustehen. Deutsche Wissenschaft z. B. gilt überall in der Welt; aus allen Ländern, ja Erdteilen kommen wissensdurstige junge Männer auf unsere Hochschulen, um mit dem Ertrage ihrer Studien ihre Heimatländer zu bereichern und zu heben. Aber Deutschland hat auch Gebiete, auf denen es hinter anderen Völkern mehr oder weniger zurücksteht. Wohl hat die Missionswissenschaft ihre Heimat in Deutschland, aber in der Missionspraxis muss es von anderen Ländern viel lernen. Denken wir an die Zahl der Frauen, die auf den deutschen Missionsgebieten arbeiten, so ist sie klein gegen die Leistungen anderer Völker. Um hier von England und Amerika zu schweigen, so ist z. B. Schweden mit seinen 137 unverheirateten Missionsschwestern im Verhältnis zur Bewohnerzahl Deutschland mit seinen 230 weit voraus. Und nicht die Zahlen allein kommen hier in Betracht: erst viel später als andere Völker ist unser Vaterland dazu gekommen, unverheiratete Missionarinnen auszusenden. Bis zum Ende der achtziger Jahre hatten die deutschen Missionen nur vereinzelt Missionarinnen. Aber seitdem hat sich ihre Zahl vermehrt, und eine Missionsgesellschaft nach der anderen hat sie in ihren Dienst genommen. Es wird sich darum empfehlen, dieser Entwicklung zu folgen.

Im Jahre 1834 trat in England die „Society for the Promotion of Female Education in the East“ hervor und suchte die Aufmerksamkeit der christlichen Welt auf die besonderen Nöte des weiblichen Geschlechts im Orient zu richten, ein Bestreben, das auch in Schottland Boden fand (Church of Scotland Women's Association for Foreign Missions, 1837) und dann auf das Festland hinüberging.

* Der Stoff zu dieser Arbeit ist zum grossen Teile durch Fragebogen zusammengebracht, die der Verfasser an die deutschen Missionsgesellschaften gesandt hat, sowie auch durch Korrespondenz mit den beteiligten Stellen. Sie ist von der Allgemeinen Missions-Zeitschrift, März und April, 1914, abgedruckt.

Auch die Baseler Missionare hatten die Schwierigkeiten der Mädchenerziehung in Indien kennen gelernt, und das liess 1839 den damaligen Inspektor von Basel, Hoffmann, an eine Erziehungsanstalt für indische Mädchen denken, die von europäischen Jungfrauen geleitet würde. Dazu trat er in Verbindung mit der genannten englischen Missionsgesellschaft.

Es war, als ob damals in Deutschland der Sinn für eine derartige Tätigkeit erwachte. In Stuttgart, Strassburg und anderen Orten regte es sich. Der Stuttgarter Verein erbot sich 1840, eine Lehrerin aussenden zu helfen, und 1841 erschien Hoffmann's Schrift: „Die Erziehung des weiblichen Geschlechts in Indien. Ein Aufruf an die christlichen Frauen Deutschlands und der Schweiz“—die erste deutsche Schrift auf diesem Gebiete. Noch in demselben Jahre trat in Basel „der Frauenverein für weibliche Erziehung in den Heidenländern“ zusammen, der Mittelpunkt für die hier und dort sich regenden Bestrebungen wurde und schon 1843 an 23 Orten in der Schweiz, in Süddeutschland, aber auch schon in Norddeutschland bis nach Kiel Hilfs- (und z. T. Arbeits-) vereine besass und über 10,000 Mk. Einnahmen hatte.

So war die Arbeit in Deutschland begonnen, und der Anfang, den Nöten abzuhelfen, führte zur Entdeckung neuer Nöte: auch auf der Goldküste bedurften die Missionare für die Mädchenschule eigener weiblicher Kräfte, weil ihre Frauen überbürdet waren (1853). Zunächst hinderte jedoch der Mangel an Mitteln in Basel, diese Bitte um Hilfe zu erfüllen; erst 1857 kam eine unverheiratete Lehrerin auf der Goldküste an, die 30 Jahre dort gearbeitet hat, mehr selbständig gestellt als die indischen Schwestern (die den Missionarsfrauen zur Hilfe gegeben waren) und schon bald durch eine Mitarbeiterin unterstützt; eine dritte Schwester starb sehr bald. Damit hörte für eine längere Reihe von Jahren die Aussendung unverheirateter Missionarinnen auf. Der Frauenverein bestand weiter; aber seine Tätigkeit geschah mehr in der Stille.

Doch auch in Norddeutschland kamen die durch die Gründung der englischen Gesellschaft entstandenen Anregungen zur Wirkung. Pastor Kuntze, als Gesandtschaftsprediger in London angestellt und mit einer Engländerin verheiratet, war in England von grossem Missionseifer ergriffen und blieb auch nach seiner Versetzung nach Berlin

in reger Verbindung mit englischen Missionskreisen. In Berlin suchte er mit dem in ihm brennenden Eifer auch andere zu entzünden, und als er einigen hochstehenden Damen einen indischen Missionar vorstellen konnte, wusste er seinen Einfluss dahin geltend zu machen, dass am 10. November 1842 zehn Damen zu dem „Morgenländischen Frauenmissionsverein“ zusammentraten, der, dank der Beziehungen seiner Vorsitzenden zu den leitenden Behörden, bald die ministerielle Genehmigung (und Portofreiheit) erhielt. Pastor Kuntze wurde als Mitbegründer des Vereins zum geistlichen Berater desselben gewählt und wusste durch seine Missionsstunden und seine gedruckten Berichte, auch durch einen „Aufruf an deutsche Frauen und Jungfrauen“ viel Interesse für den neuen Verein und seine Arbeit zu erwecken, so dass sich bald in den östlichen Provinzen bis nach Königsberg hin Hilfsvereine bildeten und die Einnahmen schon 1846 10,000 Mk. überstiegen.

Dieser neue Verein bezeichnete gegen den Baseler (mit dem er in brieflicher Verbindung stand) einen wesentlichen Fortschritt, insofern er, allerdings nur in längeren Zwischenräumen, zur selbständigen Aussendung von unverheirateten Missionarinnen schritt, zuerst im Anschluss an die Berliner Missionsgesellschaft, die eine Zeitlang, bis 1848, in Indien arbeitete, dann an die englische Church Missionary Society, an die Berlin seine Arbeit in Ghazipur überliess und in der damals mehrere deutsche Missionare arbeiteten, und 1863 im Anschluss an die Gossnersche Mission (Muzafferpur). Zwischendurch wurden auch andere Gesellschaften unterstützt, namentlich durch Fürsorge für ihre Mädchenschulen und Übernahme von Pflegekindern in verschiedenen Ländern. 1863 begann der Verein seine segensreiche Arbeit am Waisenhaus von Sikandra, das zumeist von deutschen Missionaren der Church Missionary Society geleitet wurde. So war der deutsche Verein damals eine Art Hilfsgesellschaft für die englische Mission. Die deutschen Missionen hatten noch nicht Raum zu einer Arbeitsstätte für die vom Morgenländischen Frauenverein ausgesandten Lehrerinnen.

War das Interesse der christlichen Frauenwelt Deutschlands bisher wesentlich auf Indien beschränkt gewesen, so trat um die Mitte des Jahrhunderts China in Wettbewerb mit Indien. Es war Gützlaffs begeisterte und begeisternde

Berichterstattung, die das bewirkte. Sind auch die Ergebnisse von Gützlaffs eigener Arbeit geringer gewesen, als es zuerst schien, so ist doch eine grosse und nachhaltige Anregung von ihm ausgegangen. Ihm verdankt der „Berliner Frauenverein für China“ seine Entstehung (1850). Dieser Verein hatte in der Frau eines von dem Hauptverein für China ausgesandten Missionars seine erste Sendbotin und fand 1861 in dem Findelhaus in Hongkong sein Arbeitsfeld, das er noch jetzt treulich bebaut.

Endlich muss hier der Arbeit gedacht werden, die das Kaiserswerther Diakonissenhaus, veranlasst durch Bischof Gobat, 1851 in Palästina begann. Ist diese Arbeit auch keine direkte Missionsarbeit zu nennen, so hat sie doch mit dieser mancherlei Berührung und dient ihr zum mindesten zu einer wirksamen Vorbereitung.

Bescheiden, das muss man sagen, waren die Anfänge der Deutschen Frauentätigkeit in der Heidenmission. Ausser der Brüdergemeinde, die schon 1734 eine Witwe mit zwei Töchtern und sonst ab und zu unverheiratete Schwestern ausgesandt hatte, der Baseler und eine Zeitlang der Gossnersche Mission, kannte keine deutsche Missionsgesellschaft den Dienst unverheirateter Missionarinnen. Nur zwei selbstständige Vereinigungen dachten an die Aussendung von Missionsarbeiterinnen, und diese waren teils durch ihre geringen Mittel, teils durch andere Umstände zu sehr sparsamen Aussendungen genötigt, ja, die grössere unter ihnen musste für ihre Sendlinge Raum in einer nicht-deutschen Mission suchen! Es war wie ein Frühlingshauch durch die deutsche Frauenwelt gegangen; aber zu einer Ernte war es aus jenen Ansätzen noch nicht gekommen. Die deutschen Missionen steckten selbst noch im Anfang ihrer Arbeit, der es zu einer Differenzierung der einzelnen Arbeitszweige noch wenig hatte kommen lassen, und die deutsche Frauenwelt, für die es noch keine „Frauenfrage“ gab, ahnte noch nichts von der reichen Kraft, die in dem von der Liebe Christi geheiligten und für die Not der fernen Schwestern empfindlich gewordenen weiblichen Herzen beschlossen liegt.

Dass es an der Mitarbeit der Frauen auf den Deutschen Missionsgebieten nicht fehlte, braucht nicht besonders gesagt zu werden: die Missionarsfrauen waren ja die natürlichen Gehilfinnen ihrer Männer in dem Missionswerke. Als solche hatte die Brüdergemeinde die Missionarsfrauen

oder-bräute von Anfang an abgeordnet und ihnen auch eine bestimmte geistliche Arbeit zugewiesen; und dass auch in den anderen Missionen die Frauen ihre Kräfte treulich einsetzten, bezeugt das Wort von den überbürdeten Missionarsfrauen an der Goldküste. Und neben den Müttern standen auch wohl die erwachsenen Töchter in der Arbeit, nicht als Sendlinge ihrer Gesellschaft, sondern als natürliche Gehilfinnen, die, wie im Hause, so auch in der Mission, den Müttern die Last abzunehmen dachten. Aber von einer eigentlichen Frauenmission weiss Grundemann (Entwicklung usw. 1878-1888), der doch ihr Wachsen in England registriert, für Deutschland nichts zu sagen.

Indessen war dieses die Zeit, in der sich allmählich ein Umschwung vorbereitete. Basel begann 1881 wieder mit der regelmässigen Aussendung von Missionarinnen und fand in den inzwischen gewachsenen Gemeinden für sie neue Tätigkeiten, namentlich in den indischen Schulen bezw. dem Lehrerinnenseminar, und später (1892) auch für eine Diakonissin als Gehilfin des Missionsarztes auf der Goldküste. Die Brüdergemeinde fing auch an, planmässig Jungfrauen auszusenden, 1884 erhielt die Norddeutsche Mission ihre erste Missionarin, 1889 die Rheinische—bei diesen beiden war es für den allmählich eingetretenen Umschwung in der Gedankenwelt bezeichnend, dass hier Missionsschwestern sich anboten (bei der Rheinischen war es sogar eine Engländerin; denn auch in England war in jener Zeit die Frauenbewegung für die Mission erheblich gewachsen). Mit dem letzten Jahrzehnt wird das Tempo schneller; es folgen der Allgemeine evang.-prot. Missionsverein, die deutsche China-Allianzmission (1890), die deutschen Baptisten (1893), Leipzig (1895), (nachdem die schwedische Synode schon 1890 vorangegangen war), die deutsche Orientmission (1897), die Kieler China-mission (1898), und mit Beginn des neuen Jahrhunderts schliessen sich nun auch die übrigen an, so dass jetzt nur noch eine deutsche Mission ohne unverheiratete Missionarinnen arbeitet, und zwar die der Hannoverschen Freikirche, während allerdings der Unterschied in der Zahl der Missionarinnen bei den einzelnen Gesellschaften sehr gross ist.

Schon 1880 hatte Dr. A. Schreiber auf der Bremer Missionskonferenz das Thema behandelt: „Was können wir von den Amerikanern und Engländern für Theorie und Praxis der Missionsarbeit lernen?“ und hierbei zur Erwä-

gung gegeben, „ob wir nicht auch, in bescheidenem Masse und unter Rücksichtnahme auf deutsche Charaktereigentümlichkeit, für die mancherlei nicht unwichtige Arbeit, welche die Frauen nicht nur ebensogut, sondern zum Teil viel besser als Männer tun können, und dabei auch viel billiger, hie und da, wo sich die rechten Persönlichkeiten ungesucht dazu finden, auch in unseren Missionen einzelne Jungfrauen und Witwen anstellen können.“ Diese Worte zeigen deutlich, wie vorsichtig und tastend Schreiber vorzugehen gedachte, wie er nicht eine Entwicklung anbahnen, sondern die Ergebnisse von eigenen Entwicklungen für diese neue Tätigkeit in der Mission nutzbar machen wollte. Da war kein „Aufruf“ an die christliche Frauenwelt Deutschlands, kein Drängen auf Aufnahme eines neuen Arbeitszweiges, sondern nur: „hie und da,“ „wo sich die rechten Persönlichkeiten ungesucht finden, einzelne Jungfrauen und Witwen“—also grösste Vorsicht und nur der Wunsch, die Männer für ihre eigentliche Arbeit zu entlasten und billiger zu arbeiten! Aber so wenig war damals auch den führenden Missionsmännern noch der Sinn für die Anstellung unverheirateter Missionarinnen erschlossen, dass die Bremer Konferenz auf Schreibers Gedanken nicht einging; nur in dem Falle, dass eine nahe Verwandte einer Missionsarffamilie dazu bereit wäre und sich an diese Familie ganz anschliessen könnte, schien ihr die Sache „unbedenklich und empfehlenswert.“

Das nächste Jahrzehnt brachte, wie wir gesehen haben, die Anfänge der Frauenarbeit bei einigen deutschen Missionen und musste deshalb auch auf die Beurteilung der Frage nach der Frauenmission einwirken, und als nun 1893 der Morgenländische Frauenverein in Bremen erschien und sein Vertreter, Pastor Thiele, in seinem Vortrage über „die Verbindung des Morgenländischen Frauenvereins mit den deutschen Missionsgesellschaften“ die Bedeutung der Frauenarbeit für die Mission hervorhob, die Arbeit des Morgenländischen Frauenvereins darstellte und von dem Plan der Gründung eines Schwesternheims sprach, das zu einem Mittelpunkt für die Ausbildung von Missionarinnen für die deutschen Gesellschaften gemacht werden könnte, wurde wohl—das war der Fortschritt—die Frauenmission in ihrer Notwendigkeit anerkannt, aber gegen die Arbeit des Morgenländischen Frauenvereins und die Gründung eines Schwesternheims wurden Einwände erhoben.

The Ministry of Music.

The Rev. Ernest Newland-Smith.

"God sent His singers upon earth,
With songs of sadness and of mirth,
That they might touch the hearts of men,
And bring them back to Heaven again."

So sang Longfellow, the poet of the people, and he was right. For what is more needful to poor fallen man than to experience that quickening of the soul which brings before his eyes some faint glimpse of the blessed vision of God? Is it not just this very kindling of the heart that alone can drive away the evil spirit of Mammon that holds the world in its cold and lifeless grasp, and so make way for that birth of the spirit which is the entry to eternal life.

Now, it is surely the one great mission of art in all her forms—literature, the drama, music, painting, architecture, and the crafts—to kindle men's hearts in high and lofty aspiration after all that is good, true, and beautiful; indeed, it has yet to be shown that God has given to man any other medium of so great a potency through which to influence, for good or ill, the wandering hearts of men. A savage beats on his tom-tom and stirs up his tribe to war and bloodshed; a mother soothes her child to rest by crooning a gentle lullaby; and the inspired seer—in literature, in music, or in oratory—brings home to our souls the divinest messages of love, joy, and peace. It is all art! The difference depends upon the source from which it flows and the use to which it is put. Divine art is an incarnation of the Holy Spirit of God!

But we have only to enter our libraries, our picture galleries, and our concert halls, to see how far removed is our popular art from any such lofty ideal; indeed, it is not overstating the case to say that millions of pounds sterling are expended annually in England alone, and that thousands upon thousands of valuable lives are at work in fostering the vanity, folly, and vice (with which the world is already filled to overflowing) through this very medium, which should be the channel of the Holy Ghost. The arts, instead of being used to the glory of God and the awakening of humanity to divine truths, are now quite

generally used, directly or indirectly, in the service of the world, the flesh, and the devil.

It was this very desecration of the divine gifts that caused the Puritans of old to cut all art out of their lives, thereby allowing the most powerful instrument for hastening the coming of the Kingdom of God to fall yet further into the hands of the enemy. Yet, even so, the Puritans did not wholly succeed in their intention, for they retained the greatest example of literary art that the world has ever seen—the Holy Bible; that work of inspired literature in which the written letter enshrines the living Word of Truth Himself.

And is not this the ideal that should inspire the art work of every Christian nation? Must not all true art ever endeavour after the manifestation of God through forms, that men, seeing the far-off reflection of His glory, may lay down their all at His Sacred Feet? It was, indeed, for this great end that "God sent His singers upon earth."

But where are God's singers? Where are those artist souls who, filled with the Holy Ghost, will become divine kindlers of the hearts of men? We need artists who will strive—

"To be fulfilled with Godhead, as a cup
Filled with a precious essence, till the hand
On marble or on canvas falling, leaves
Celestial traces, or from reed or string
Draws out faint echoes of the voice Divine
That brings God nearer to a faithless world.
Or higher still and fairer and more blest,
To be His seer, His prophet; to be the voice
Of the ineffable Word; to be the glass
Of the ineffable Light, and bring them down
To bless the earth, set in a shrine of song."

Such is the artist's ideal, the Spirit speaking through heavenly song. For there is no art like music; it is the divine art. Carlisle describes it as "a kind of unfathomable, inarticulate speech, which leads us to the edge of the infinite and lets us for moments gaze into that." Browning wrote, "There is no truer truth obtainable by man than comes of music"; while Luther describes it as "the greatest gift of God," and Kingsley as "the voice of God Himself."

And I believe that God would have us create a great ministry of music, in keeping with Longfellow's lines—a

great spiritual evangel that would enable the Holy Spirit to bring His final message to the Church and to the world. There is, indeed, an old tradition in the religious orders that before the coming of the kingdom the spirit of David will be recovered, and be manifested for the warning and the kindling of the nations; but with this blessed evangel I would write the verbal delivery of the one Truth of the ages—the Gospel of our Lord and Saviour Jesus Christ in its fulness—exoteric and esoteric. And I would carry such a ministry of music into the churches throughout the length and breadth of the land, firmly believing that this is the will of God.

For as one who has striven, however humbly, to be a "minstrel of the Kingdom," I know what it is to have wandered in the highways and by-ways making melody on my violin, and bringing God's message of salvation to the souls of men. I have played by the sea at night, the stars shining above in the heavens, the waves lapping gently on the shore, and the wind softly murmuring in the distant trees, and great strong men have been stirred to the depths and blessed; little children have come to me with tiny offerings of love, and women, old and young, have wept and rejoiced in God. I know what it is to play in the street, and I know what it is to play before the King, but I am convinced that the true place for the "music of the spirit"—this playing before the King of kings—is the sanctuary of the Church of God.

Choir Work in the Y.W.C.A.

By the British National Head of Y.W.C.A. Musical Work.

It is often a matter for surprise to notice how little people realise that their talent for music and singing can be used to bring an immense amount of help and cheer to those around them. The popular idea apparently is that one must either sing a patriotic song at a concert or sacred songs in a hospital in order to feel one is making good use of one's gifts. To anyone who wishes to use her music in God's service, developing self-forgetfulness and backbone, in conjunction with any histrionic talent she possesses, let me commend the art of choir teaching.

In this article I do not want to deal so much with choir work from a technical point of view. In this case the conductor needs to have gone through years of training, at the end of which she sometimes emerges a beautiful piece of mechanism with all the spontaneity gone. Rather would I urge any musical woman with a good idea of time and tune to take up the work of choir teaching in girls' clubs as it has been done in the London division of the Young Women's Christian Association.

This work, on its present lines, was begun in 1900 by a woman who was untrained, and as her stock-in-trade had only her natural musical power, mother wit, a great enthusiasm, and a tremendous background of prayer. Except for two women, who supported the work with prayer and funds, no one was particularly interested, and the whole of the practical part had to be initiated by herself. Beginning with a small choir in 1900, the work when she retired in 1914 had grown to forty-seven adult choirs, of which four hundred members sang each year as one woman in the Queen's Hall at the annual meeting. There are also many choirs of juniors, 200 members of which sing at the same meeting.

Now, how was this result achieved? The world looks on, sees the finished result, and remarks "Marvellous"; it little knows the real hard work and the prayer that has been behind it all. It means a steady practising, week by week,

of the small choirs in their different branches, and under divers conductors and conditions. One or two choirs, for instance, may be from the West-end, working in a lofty room, with a little platform for the conductor, and a general sense of space. Others meet in low-ceilinged rooms in poorer parts of London, where the conductor (if she is worth her salt) will stand for an hour on a kitchen chair or an inverted orange-box to get a good grip of her choir. Her head, truly, may be in the bad air near the ceiling, she may have a twinkling gas jet a yard in front of her instead of behind, so that she has to bob round it to see the faces of her choir, and she may have been accompanied by a note-scattering accompanist on a toothless old piano, but she will go home with joy in her heart, for has she not seen the tired faces brighten, the enunciation improve, and the tone of the voices seem absolutely to thrive in the stuffy room. She has certainly given some of her own life, but that vitality has passed into some of the jaded members of her choir, and is not that a rich reward? About a month before the Annual Meeting takes place, different centres are arranged and all the choirs within a certain area have a united practice under the musical director. In this way every girl feels she knows her conductor, and is personally responsible for the success of the choir, so that when the great occasion arrives, although the choir has never rehearsed altogether until it gathers in the hall an hour before the meeting begins, the musical director can do what she will with the choir, as every woman present feels her leader is depending upon *her*.

Perhaps it may interest the readers of this paper if I give a few practical hints to would-be conductors as to the best way of attracting girls through this particular kind of musical work. To take the negative side first. If you think your choir members are all going to be Pattis and Albanis, or are even going to sing in tune, or can read music, let me disabuse your mind of such an idea for ever. Many conductors begin by trying the voices of each would-be choir member; the result is that a few women with more hardihood than the rest do well; while many of the others who perhaps have tiny voices, but no assurance, fail, and thereby lose the help and cheer of the choir which perhaps would be the one bright spot in their lives. I take it the object of this unique choir work of ours is to win

souls for the Lord Jesus Christ through singing, and many a girl will come to a choir when she would not come near a Bible class. Once let them see that your religion is your life, that it makes you punctual, that you look pleasant and have a sense of humour, and they will not resent anything you say in the course of the practice, while the songs which you practise will give you many opportunities of waving your flag without "preaching."

Plenty of variety is one of the secrets of a successful choral class of this kind. Begin perhaps with rounds and catches, or let them take some well-known tune or *volksleid* and sing it to "la," "coo," and "ha," and as "ha" *must* be sung with a smile it breaks up all stiffness, welds them together, and acts as a sort of exercise, and prepares them for the part-songs and glees to follow. I strongly recommend having always two glees going at a time, or perhaps one unison song and one glee; a choir of this kind should never work too long at any one thing.

The girl who comes in to our choirs is usually very tired and exhausted, and one object of the conductor should be that she goes out at the end of the hour refreshed and strengthened. Don't be afraid of joking, don't use long words and technicalities, but remember that a choir, while receiving your full sympathy and ready appreciation must, like a horse, feel a strong hand on the reins. And this axiom may be handed down from generation to generation, namely, that what a choir does at a practice it will do at the concert or meeting; therefore be very careful of those little unconsidered trifles which so many conductors neglect. In the practices make the choir rise and sit down together, allow no whispering while you are explaining anything, or sweet-eating between the glees, and, above all, train them to watch your stick as a cat watches a mouse. This last is one of the great secrets of success in this kind of work.

It is wonderful what voices can be produced out of apparently nothing if a conductor puts her whole personality into the work and learns to forget herself; so much can be done by encouragement. If she praises first, the choir will take any amount of blame afterwards. Sometimes only a microscopic search will find anything to praise, but that only develops ingenuity on the part of the conductor, and if she will sing herself, or only open her

mouth and pretend she is singing, they will try a difficult passage again and again, as a party of soldiers will follow their officer into the breach; but she must not squirm when they sing wrong notes, or she will throw them back into themselves, and all her efforts will be wasted.

There are two final points I should like to impress on all conductors—one is punctuality, the other is prayer. If you are there five minutes before the time, the choir gets into the habit of hurrying in. If you are ten minutes late, your choir will soon be twenty minutes late, and you will justly deserve the metaphorical half-brick which is hurled at musical people—that they cannot keep accounts and are never punctual or business-like. Christian musical people ought to be all these, but it is most trying to have to acknowledge that the criticism is often true. It behoves us who work in the Young Women's Christian Association to prove the fallacy of this popular idea, and in this irresponsible age to show that when we undertake anything we stick to it, and do not allow it to be upset for any fresh attraction which may turn up. The way to do this is to pray over every bit of the work. Pray to be business-like; pray that the right girls may come into the choir, and that we may be taught how to reach them; pray for patience with the member who sings on one note, but who depends upon the weekly hour at the choir for all her joy in life. Our God can, and does, graciously blend the voices, and there are cases in which even the one note has not been heard by the audience, while not one of us knows the boundless possibilities of a praying choir.

A great part of the marked success of the London choir work has been attributed by its conductor to her making a point of beginning every practice with (literally) a minute's prayer; not in any stereotyped form of words but absolutely simply asking God to make all learn quickly, to keep the voices in tune and the words clear. Even the roughest factory girls appreciate the commonsense of this proceeding when it is explained to them, and as the choir reverently stands it is ready to go on quite simply and naturally with the exercises, rounds or catches, as the case may be.

The following list may be of use to conductors; I have taken them all at various times with choirs, and therefore know their possibilities.

EASY TWO-PART SONGS.

Name.	Composer.	Publisher.	Price.
Sing a Light and Cheerful Lay ...	E. Nichol ...	Novello ...	2d.
All Seek for Rest ...	F. Abt ...	Novello ...	1½d.
The Old Green Lane ...	G. Rathbone ...	Novello ...	1½d.
The Lord Setteth Fast the Mountains	H. Smart ...	Curwen ...	1½d.
Thine, O Lord, is the Greatness ...	J. Murray ...	Children's Home ...	1d.
O how Lovely is Zion ...	A. Beirly ...	Children's Home ...	1d.
Pluck ye Roses ...	R. Schumann ...	Novello ...	2d.
Except the Lord Build the House ...	M. Monk ...	Novello ...	2d.

MORE ADVANCED TWO-PART SONGS.

Viking Song ...	Coleridge Taylor	Curwen ...	2d.
Drake's Drum ...	Coleridge Taylor	Curwen ...	3d.
Come Sail my Barque ...	H. Smart ...	Curwen ...	2d.
I Will Look unto the Lord ...	G. Macfarran ...	Novello ...	2d.
Behold the Tabernacle ...	G. Macfarran ...	Novello ...	3d.
The Maybells and the Flowers...	Mendelssohn ...	Curwen ...	2d.

UNISON SONGS

Let the Hills Resound ...	Novello ...	1½d.
Song of Rain ...	M. E. Hick ... Y.W.C.A. ...	6d.
Ain't it Fine To-day ...	M. E. Hick ... Y.W.C.A. ...	4½d. doz. 2/9 100
Song of Hope for 1915 ...	M. E. Hick ... Y.W.C.A. ...	2d.
Song of Nightcaps (for Children)	M. E. Hick ... Y.W.C.A. ...	2d.
The Stars (for Children)	M. E. Hick ... Y.W.C.A. ...	2d.
A Summer Carol ...	M. E. Hick ... Y.W.C.A. ...	3d.
Strawberry Fair ...	(Folk-Song) ... Curwen ...	2d.
The Cuckoo ...	(Folk-Song) ... Curwen ...	2d.

THREE-PART SONGS.

EASY

Which is the Properest Day to Sing?... Dr. Arne ...	Curwen ...	2d.
The Dawn of Spring ...	Mendelssohn ... Curwen ...	2d.
Cradle Song ...	J. Brahms ... Curwen ...	1½d.

MORE ADVANCED.

Rest Thee on this Mossy Pillow ...	H. Smart ...	Novello ...	1½d.
Orpheus with his Lute ...	E. German ...	Novello ...	3d.
O Happy Fair ...	H. Leslie ...	Novello ...	2d.
He in Tears that Soweth ...	F. Hiller ...	Novello ...	1½d.
Come Lasses and Lads ...	(Old English) ...	Curwen ...	3d.
Last Rose of Summer ...	(Old English) ...	Curwen ...	3d.
The Carnevale ...	G. Rossini ...	Curwen ...	1½d.

LEAFLETS SUITABLE FOR ANNIVERSARY MEETINGS.

The Call to Action ...	E. Nichol ... Nichol ...	6d. doz 2/- 100
God of our Fathers ...	R. Kipling ... Children's Home ...	8d. 100
When wilt Thou Save the People ...	J. Booth... Children's Home ...	8d. 100
Christmas Carol ...	M. E. Hick and M. W. Bell ...	3d. each 3/6 100
The Good Shepherd (for Children) ...	E. Nichol ... Nichol ...	2/- 100

Addresses of Publishers—

NOVELLO & Co., LTD., Wardour Street, London, W.

J. CURWEN & SONS, LTD., 24, Berners Street, London, W.

Y.W.C.A. PUBLICATIONS OFFICE, 26, George Street, Hanover Square, London, W

E. NICHOL, Esq., 1, Baker Street, Hull.

THE CHILDREN'S HOME, Bonner Road, London, N.E.

The Y.W.C.A. and the San Francisco Exposition.*

Ella Schooley.

IF the beginning of things in the Association building on the Exposition grounds, erected for the welfare of women and girls, is any indication of what we are expected to deliver before December 4th, 1915, we are in for a larger piece of work than any of us anticipated. I had presumed that we would begin in rather a small way and work up to a larger effort, but this was not to be our experience. From the minute the gates were opened on the morning of February 20th, we have had a busy time of it. The very first day we served 2,530 people in the lunchroom, despite the fact that the water supply was cut off for two hours and that the gas supply was very low. Our largest day was Saturday, March 6th, when the Vanderbilt Cup race was run. On that day we had an attendance of 5,476. The smallest day was the fourth day of the Exposition, when the attendance was 745. The average attendance for the nineteen days that we have been going is 1,973, and the average lunch per person to date is thirty-seven cents. The lunchroom receipts for that period are \$13,943.10.

You will be interested in knowing the quantities turned out each day in the bakery alone: Tea biscuit, 620; rolls, 850; pies, 265; layer cakes, 79; plain cakes, 10; puddings, 23 pans; corn bread, 12; custards and jello, 90; baked apples, 378. Two women work up to the eight-hour limit during the day and two men work at night. There is an average of forty gallons of salad made each day.

On the Wednesday and Thursday nights before the Exposition opened we entertained the young women employed on the Exposition grounds. On the first evening the party was composed entirely of cashiers, and on the second evening other young women from the concessions and exhibit palaces attended. Several officials of the Exposition and representatives from the concessions attended as guests. It was an opportunity for our guests to become

* In "THE WOMEN'S INTERNATIONAL QUARTERLY" for July, 1913, Mrs. Natalie Coffin Green wrote on the plans for Young Women's Christian Association work at the San Francisco Exposition. We are glad to reprint from *The Association Monthly* for May, 1915, some account of the success of those plans.

better acquainted with other young women employed in like environment, and an opportunity for them to know us and what our work on the Exposition grounds is intended to accomplish. The world-wide scope of our organization and of the Exposition was picturesquely obvious. At one table sat a group of Hawaiians; nearby were cow girls in full costume. A number of colored young women occupied several tables in the balcony. The group that attracted most attention were the Japanese, dressed in their pretty kimonos, and exceedingly unfamiliar with tables, chairs and foreign tasting food. They were accompanied by interpreters and some friends who are especially interested in their welfare while in San Francisco. During the evening the central staircase of the building was filled with about sixty young women and fifteen young men from the San Francisco Associations, who had come to welcome our guests to their hearts and homes. The entire company joined in singing an improvised song, "It's a long, long way to California."

We had so many questions at the Information Bureau about events on the grounds, and the Information Bureau of the Exposition was so constantly calling up to find out what we knew about events, that we conceived the idea of posting a daily bulletin on the exterior of our building. The second day after it was up, the man in charge of the publicity for the Exposition, evidently hearing of the innovation, came over to see it, and said in a newspaper parlance, "You have the scoop on us." Every morning guards are seen in front of our building taking down the items of interest for the day. The official Information Bureau is in the Press Building, just across the way from our building. We asked one of the guards what he was up to as he was copying, and he said: "I do this every day. There is no other place where I can find out what to tell people."

We need very much a dictaphone in order to take down all the funny and useful things that are said to us during each day. Many people have said to us, "What are you going to do with all the money you are making?" and have suggested that the Association will not have to ask for any money for the up-town building, as enough will be secured through our lunchroom to put up any sort of a building. It is our opportunity to explain that the rest of the building is a free service, and that we have twenty workers giving their entire time outside of the lunchroom.

The trained nurse is a great asset. An average of 135 women occupy the couches during each day, and about one-third of this number have some ailment, real or imaginary, which requires attention, and some form of treatment from our emergency outfit. One woman slept soundly from three o'clock to six o'clock, and, not stating in advance that she had employed a guide at four o'clock, she was incensed that we had not waked her up. The Association is expected to be the most versatile organization under the sun, and we have a wonderful opportunity to demonstrate its elasticity according to each day's opportunity.

Au Bureau Central des Amies de la Jeune Fille.

"A LA fin de juillet éclata le coup de foudre qui fit trembler sur sa base notre vieille Europe.

Que deviendra notre Union internationale ? Telle fut notre première pensée ! Heureusement, elle subsiste, et les circonstances et le travail subséquent du Bureau central nous firent apprécier plus que jamais le caractère international de notre œuvre.

Au commencement de la guerre, les communications étaient difficiles, pour ne pas dire interrompues, et cela même en Suisse. A l'heure du courrier, notre boîte aux lettres, ordinairement bien garnie, restait vide. En d'autres temps, cette relâche eût été appréciée, mais le manque de nouvelles de nos Amies étrangères que nous savions dans l'angoisse nous affligeait.

Vers le 12 août, nous reçûmes une première lettre de Stuttgart, qui avait été en chemin plus de huit jours. Cette lettre, qui fut suivie de 120 missives semblables, contenait une longue liste de 71 jeunes Allemands à rechercher en France, et principalement à Paris.

Au premier abord, ces recherches paraissaient impossibles, Paris étant en état de siège. Du reste, plusieurs de ces adresses étaient si incomplètes, que nous hésitions à

faire des démarches. Nous tentâmes cependant d'envoyer nos lettres et, pour gagner du temps, nous les adressâmes aux patrons des jeunes filles, en glissant dans notre pli un feuillet explicatif sur l'œuvre poursuivie par l'Union. Dans des cas spéciaux, nous nous sommes adressées aux Amies, qui, il est superflu de le dire, ont toujours répondu avec la plus grande complaisance et n'ont épargné ni leur temps ni leurs peines pour aboutir. Nous exprimons ici spécialement notre reconnaissance à la présidente nationale française.

Puis les lettres se sont suivies toujours plus nombreuses, et les demandes se sont faites toujours plus angoissées, venant surtout de Stuttgart, Munich, Fribourg-en-Brisgau, Constance et Darmstadt. Au bout de quinze jours à trois semaines, nous avons eu la joie de recevoir les premières réponses, les télégrammes se succédaient, si bien que nous avons été obligées de prier le Bureau des télégraphes de limiter ses distributions à trois par jour.

Jusqu'au mois de novembre, à peu près, notre activité s'est concentrée principalement sur la recherche de jeunes Allemandes en France. Nous avons eu beaucoup moins de Françaises à retrouver en Allemagne. Nous supposons que ces dernières se seront adressées plutôt à l'Association catholique, et, du reste, elles étaient en moins grand nombre.

D'autres Bureaux de l'Union, notamment ceux de Hollande, d'Angleterre, de Suède et d'Espagne, ont été largement mis à contribution pour des ressortissantes de tous pays.

Le travail de recherches se poursuit maintenant encore dans une moindre mesure, il est vrai, et avec un caractère un peu différent. Mais nous tenons à dire que nous éprouvons toujours, malgré le grand travail que ces recherches nous occasionent, le même plaisir à recevoir et à transmettre l'heureux résultat de nos démarches. Une fois pour toutes, nous constatons que nos demandes, adressées aux Amies, à des particuliers, à des Commandants de place, à des Bürgermeister, au Département politique fédéral, au Bureau de repatriement et à la Croix-Rouge, ont toujours été accueillies favorablement; on sent chez chacun un grand désir de venir en aide aux victimes innocentes de la guerre."—"*Le Journal du Bien Public*," avril, 1915.

The South African Homes of the Association.

A Visitor's Impression.

SOUTH AFRICA at last! And what a disappointment. Table Mountain with the tablecloth on and a fine drizzling rain that we should find it hard to beat even in London for discomfort and dreariness. "A" is for Africa, land of the sun, but we look for it in vain as we leave the boat and splash through the mud to the Customs House, and the docks look just like other docks as we drive through them in a very dilapidated hansom cab. But when we arrive at the Young Women's Christian Association, in Long Street, our spirits rise; we go through a tiled hall, up a staircase, and on the first floor our eyes light on a big vase full of glorious arum lilies, and at last we realise that we are in another continent.

The lilies seem typical of the Home, for everything in it is new, fresh, pretty. The Secretary's office is conveniently placed, overlooking the staircase, and across the hall is a large reading-room, provided with a good selection of papers and magazines, opening on to a large balcony; there is another room for writing and a really comfortable drawing-room. Downstairs is the restaurant, thronged at the lunch hour; the walls are washed a pleasant green, and each of the small tables has its own vase of flowers. Tea and coffee is served at every meal, and, indeed, seem to be in demand all day long in true South African fashion. Upstairs are the bedrooms and cubicles, all daintily and sufficiently furnished, but the number is not unlimited, and we must admire the patience, courtesy and resource with which the secretaries manage to fit their many and ever-shifting guests into them. Indeed, it is a marvel how they keep a real feeling of home in a place in which there is so much coming and going. With us arrived a little Belgian, unable to speak a word of English, who was setting out with real courage to join her husband in the Congo. Without the Young Women's Christian Association she would have been lost indeed.

It is difficult for a visitor to see much of the ordinary

work. There is a Bible class on Sunday afternoon, followed by tea and hymn singing. There is a large and interesting girls' club, which meets on Monday nights and which consists chiefly of girls from a tobacco factory, and there are the usual classes in cooking, dressmaking and first aid. Doubtless the Association does a great work among the girl residents in Cape Town, and the restaurant is certainly a boon to many of the business girls, but the main impression left on us after a short stay at the Cape Town Home is that "it gives a welcome," while of that at Johannesburg we should say "it makes a centre."

The Johannesburg Home is run more or less on the lines of a high-class women's club, and even in England it would be hard to surpass in the comfort and finish of its appointments. On the swing door is inscribed, "Please come in, closed on account of the dust," and oh! the relief it is, on a windy, dusty July day to leave the streets behind and come into the delightful lounge for tea near a bright fire.

Johannesburg is certainly the intellectual centre of South Africa, and in the Young Women's Christian Association here every side of women's work and interest is reflected. It is thoroughly modern, influenced to a certain extent by American methods and ideals. In its religious and social work every class of girl is reached. There is a Sunday class for domestic servants, a club for factory girls, afternoon discussions for educated women, lectures on books and art, while, since our visit, I have heard of lectures designed to help women to use aright the municipal vote which has lately been given to all over twenty-one years of age. In Johannesburg social problems are at once more complex and more acute than in any other town in the Union. On Tuesday evenings the secretaries are "at home" to the friends of the residents, both men and women, and during our six weeks' stay two girls were married from the Home. A special feature of the work here consists in looking after the large number of lonely girls that the city contains. All sorts of people come in and out, and the restaurant seems popular with everybody, from the Bishop of the Diocese to the little typist.

It is difficult to imagine a fuller or more arduous life than that of the secretaries in these large Homes, and to this work we must give, and we do give, our very best. After all, in

England there are other organisations which cover at least a part of the ground covered by the Young Women's Christian Association. Abroad there are practically none, and many, many girls must owe a great debt of gratitude to the Association for the sunshine and security it has brought them.

Reviews of Books.

The Religious Aspect of the Women's Movement in its Relation to War and Peace. Published by the Collegium, 92, St. George's Square, London, S.W. 1915. 66 pp. 6d.

IN "THE WOMEN'S INTERNATIONAL QUARTERLY" for January, 1913, we reviewed the report of a series of addresses on "The Religious Aspect of the Women's Movement," which marked a new stage in the relations between religious leaders and the leaders of the Women's Movement in Great Britain. The problem of *rapprochement* between them, while not so great as in some other countries, is not an easy one, and, therefore, a further series of addresses, bearing more particularly upon war and peace as they concern women, is a welcome contribution to the literature of the Women's Movement. They were delivered on March 22nd, 1915, at the invitation of the same group, known as the Collegium, "a group of persons who have been concerned in various social movements and various attempts to promote the study of social problems in the light of Christian principles."

The report contains thirteen addresses, not all of lasting value, but truly suggestive from many points of view, the speakers being drawn from very different circles of public service, and including ministers of religion, both Church of England and Nonconformist, a Member of Parliament, several leaders of the suffrage movement, and a member of the Independent Labour Party. The common consideration which bound them together was the fact that while women have always in all countries borne individually the pain and horror of war, the present war is the first against which an organised Women's Movement has expressed its protest. As the chairman said in his opening speech: "In this war we have a new factor in the shape of the Women's Movement, and while in all previous wars there have been people hoping that steps might be taken to prevent the recurrence of the catastrophe, we believe that in the Women's Movement we have now a new element which gives further basis for that hope." In that the Women's Movement stands for the belief that hope and trust are to be the true basis of all relations between men and communities of men, there is now as never before, if women become fully conscious of their mission, that the kingdom of God may take its true place as the suzerain power for all the kingdoms of the world.

We have taken the liberty of reprinting one of the addresses in the book (see p. 188), included but not actually delivered, and we would earnestly commend the little volume to our readers. It indeed conveys a new appreciation of "The Romance of Peace" and will encourage many who have entered upon the task of being *peace-makers*. As one of the speakers cogently said at the close of her address: "It is no avail to-day to dream of peace, *we are called to make peace.*"—E. I. M. B.

German Culture: the Contribution of the Germans to Knowledge, Literature, Art and Life. Edited by Professor W. P. PATTERSON. Published by T. C. and E. C. Jack, 67, Long Acre, London, W.C. 1915. 384 pp. Price 2s. 6d. net.

Before the present war such a book as this would have found very many readers from its very title, for before the war we dwelt, many of us, with deepest interest upon the various contributions of the nations to the great commonwealth of the world. Some of us, however, may actually profit more from the book now than if it had appeared a year or two back, and especially to those who find themselves thinking hard, belittling thoughts of Germany at this time, we would recommend its perusal. Truly in the spirit of peace-making Professor W. P. Patterson has compiled the book.

It consists of essays upon the following subjects by eminent scholars, most of them Professors in Scottish Universities, who owe debts of gratitude to German scholarship in their several departments:—

Germany and Prussia: A Historical Sketch.
German Philosophy.
What Science Owes to German Investigations.
German Literature.
German Art.
German Music.
The Strength and Weakness of German Education.
Political and Economic Aspects of German Nationalism.
German Religion and Theology.

Each essay is marked by what may be called the critical appreciation of a grateful friend, and at the close one only wishes that there were more books of the same kind written either by natives of our several countries or, as is this one, by friendly foreign critics. It is not sufficient to gather in more or less numerous groups at international conferences, nor even to cultivate international friendships. We need to study the background from which we gather, the several interpretations of life and truth which have been given to our nations, and so realise "that which every joint supplieth" in the upbuilding of the Body of Christ in love.—E. I. M. B.

Modern Religious Movements in India. By J. N. FARQUHAR, M.A. Published by Macmillan & Co., New York and London. 1915. 10s. 6d.

A very great number of readers have had deep interest in the Renaissance of India awakened by the Mission Study text-book with that title, and many of them will sincerely welcome this more serious study of the same subject by the Literary Secretary of the National Council of the Young Men's Christian Association of India and Ceylon. Originally delivered in the form of lectures at Hartford Theological Seminary, Connecticut, in October, 1913, the book is the fruit of years of personal intercourse with, and Christian work on behalf of, "men of almost every type of religious belief" through the length and breadth of India, and in particular it throws much light for the readers of this "QUARTERLY" upon the position and problems of the women of the reformed sects in India, from whose ranks very largely the women students in her colleges are drawn, as also the Indian women who visit Europe and America.

In a clear, readable style, Mr. Farquhar presents the various movements which have appeared in India since 1828, when the first meeting of the Brahmo Samaj was held in Calcutta and the new era may be said to begin. They are classified under four general headings:—

- 1828-1870. Movements Favouring Serious Reform.
- 1870-1913. Reform Checked by Defence of the Old Faiths.
- 1870-1913. Full Defence of the Old Faiths.
- 1895-1913. Religious Nationalism.

Under the third heading there is a long, careful discussion of the Theosophical Society, which might well be issued separately for wide circulation. To devote eighty-three pages of his book to this movement shows the importance which the author attaches to it, and many will be grateful indeed for his well-based exposure of the fraudulent errors of the system.

The section entitled "Social Reform and Service: 1828-1913," is full of most interesting information. It shows how "the Indian Social Movement is a direct outcome of Christian missions and Western influence, and all communities have felt the impact in a greater or less degree" (p. 387). Along this line there are doors open on every side for Christian influence, and it is a tremendous call to fresh endeavour that "while the shaping forces at work in the movements have been many, it is quite clear that Christianity has ruled the development throughout" (p. 433). Those who would divorce mission and social problems might well study their absolute interdependence according to this work. In a truly scholarly, scientific spirit it shows that "the dominance of Christianity in the religious development of the last hundred years (in India) may be clearly seen in this, that almost without exception the methods of work in the movements have been borrowed from missions" (p. 442).

For instance, "the religious activities of the Samaj (the Prarthana Samaj) are the Sunday services, the Sunday School, the Young Theists' Union (a sort of Endeavour Society), the Anniversaries, the work of the missionaries, the Postal Mission, which sends religious literature by post. There are eight night schools for working people, financed and conducted by the Samaj; there is a Free Reading Room and Library in the Samaj building; and there is a Ladies' Association for spreading instruction and culture among women and girls" (p. 80). Again, the methods of the Deva Samaj "are practically all Christian. The Samaj has missionaries, and also lay workers, both men and women. They have two High Schools, a number of Primary Schools, a School for the depressed classes, and a Training College for mission workers. They do a little medical work, have two Widows' Homes and have held Industrial Exhibitions. They have a Temperance League and a Vegetarian League" (pp. 179-180). Of special interest to Association leaders will be the fact that several Samaj movements have deliberately organised Young Men's Associations after the model of the Young Men's Christian Association, as also have the Theosophists, the Sikhs and the Jains. It all goes to prove how well adapted to Indian conditions are the Association methods and the other institutions above-mentioned.—E. I. M. B.

The Vital Forces of Christianity and Islam. Six Studies by Missionaries to Moslems. With an introduction by the Rev. S. M. Zwemer, D.D., and a concluding study by Professor D. B. Macdonald, D.D. Oxford University Press. 1915. Pp. 250. 3s. 6d. net.

The outstanding impression of these studies, which are reprinted from the *International Review of Missions* in this very convenient and portable form for a wider public, is that Islam is indeed a world. Although limited to the tropical and semi-tropical belt of the earth's surface, it includes differences of race and temperament as diverse as those of Christendom itself, and every grade of culture and social distinction. Certain great Moslem communities and tracts of the continents are not touched upon it is true, e.g., the Moslems of China, Russia, the Western coast lands of North Africa pass unmentioned, while Arabia and even Turkey-in-Europe are little more than mentioned in passing, yet with interest we would commend it as a starting-point for wider study.

The six studies, which form the bulk of the volume, consist of answers more or less detailed to the same questionnaire. They may, therefore, be easily taken on comparative lines, and both the parallels as regards the points

of resemblance in Islam as it appears in different lands and as regards its divergences are enlightening.

Evidently the earlier papers of the series were written quite independently. There is, however, much in common in the pictures drawn by Dr. Shedd, of Urumia, Persia, and Professor Crawford, of Beirut, as also in the accounts of the Batak Mohammedans of the Dutch East Indies and of the East African Mohammedans, given by Pastor Simon and Canon Dale respectively. Further, to mention but one or two of many minor parallels, Dr. Shedd and Pastor Simon both mention with emphasis the proneness of the Moslem towards allegiance to a personal guide (compare pp. 53 and 87). Canon Gairdiner and Professor Siraju 'd Din, on the other hand, emphasise the vital force of the chanting of the Koran in the devotional life of the Moslem, the one writing from Egypt and the other from Lahore (compare pp. 21 and 164).

It would have been of special interest if a study of the religious life of the Moslem woman could have been included. She receives somewhat scanty reference, and yet there must be almost as many, if not more, workers among Moslem women as among men, and they would have welcomed the stimulus of a paper bearing upon their special problems, which should have reached the high level of this book.—E. I. M. B.

An Englishwoman in a Turkish Harem. By GRACE ELLISON. With an introduction by E. G. Browne. Methuen. London. 1915. 5s. net.

During the early part of 1914 the readers of the *Daily Telegraph* enjoyed a most interesting series of letters from Constantinople by Miss Ellison, and it is a valuable idea that much of their contents should reappear in this more permanent form at the present time, when so many have their thoughts turned towards Turkey. Moreover, a considerable amount of fresh material has found a place in the volume, together with a number of photographs of the more well-known women of the capital.

Many features in the background of Turkish home-life here described may become very different within the next few months, but the new woman of Turkey as she is pictured, especially in Chaps. VI., VII. and IX., will retain her interest for all those who have watched her fate under the Empire. The author is full of hope and expectation as regards Turkish women. She attended public meetings to hear them speak, and in particular a patriotic meeting on the anniversary of the foundation of the Ottoman Empire, where "passionate women patriots" took a collection "in the real Pankhurst style for national defence." One of the most interesting movements in the Near East is that for women's higher education, and here also Miss Ellison is full of hope. "Unlike the women of Western Europe, she (the Turkish woman) has not inherited the tired brain of tired ancestors; she has now awakened, after centuries of rest, with a brain fresh and ready for work, and it is astonishing to see the ease with which she can learn" (p. 106). For instance, Oulvyé Mevlane Hanoum, the editress of *Kadinlar Dunyasi*, a weekly illustrated paper devoted to women's interests, whose pages are open to any woman writer who cares to contribute, "had had no experience whatsoever either of editing or of the business side of running a paper; but she saw the need, and she supplied it" (p. 114). Such are the forerunners of the Women's Movement in the Near East.—E. I. M. B.

The Discovery of the World: Studies in the World's Student Christian Federation. Published by the Student Christian Movement, 93, Chancery Lane, London, W.C. Price 3d.

We have come to be more or less familiar with circles for the study of the Bible and missionary and social study circles. This booklet is the outcome of a comparatively new experiment—the "Federation" Study Circle. It has been found that the student who feels that foreign missions and the

social problem are somewhat unreal, is yet often ready to take an interest in the conditions of life and the ideals of students of other nations, and may be led on to relate those conditions and ideals to the task of the extension of the kingdom of God. Together with useful hints for the conduct of such circles among college students, suggested outlines of study are given, and a bibliography covering all those countries in which the World's Student Christian Federation may be said to be established.—G. E. B.

Overtaking the Centuries. By A. ESTELLE PADDOCK. Published by the National Board, Young Women's Christian Association, 600, Lexington Avenue, New York. 1915. Paper, 40 cents. Cloth, 60 cents.

Recently we reviewed with appreciation a book issued in Australia under the title, "Women Students of the East." Also the study text-book of the British Young Women's Christian Association, "Weaving the Web of the Future," is well-known to many of our readers. Both are, however, out-distanced, for all the care with which they were compiled, by this book by Miss Paddock on "The Modern Women of Five Nations," or, more correctly, Five Regions, for neither the Near East nor South America are mere nations, and their womanhood is the subject of treatment by the author together with that of India, China and Japan.

The book is well calculated to stimulate thought and voices to the young women of the United States the urgent and impelling call of reinforcements for the Foreign Department of the Young Women's Christian Association. The first five chapters are, perhaps, somewhat superficial, and yet to cover the ground attempted is an enormous task: "The Significance of Present Movements Among Women;" "The Religious Life of Women;" "Vanities and Verities;" "Where Marriage is Not a Sacrament;" and "Women at School." On each topic volumes have been written, and these chapters are but sketches. At the same time they paint a background for the appeal of Part II. in Chapters VI. to IX., and the whole book is worth the close study of all those who are trying to spread the Young Women's Christian Association over the world.—E. I. M. B.

My Own Story. By EMMELINE PANKHURST. Published by Eveleigh Nash. London. 1914. 6s. net.

All of us are aware of the methods of the militants, but perhaps we do not all realise the gradual sequence of events which led to aggressive militancy. To those who desire to understand and appreciate the attitude of thousands of Englishwomen this book will bring illumination. It is the story of the Women's Social and Political Union rather than an autobiography, but the indomitable spirit of the founder of the Union speaks through every page and the reader's interest is retained throughout.

The Movement can be divided into definite periods. First came the inception of the Union in 1903, followed by three years of peaceful agitation. Between 1906 and 1911 the Union increased enormously in strength and numbers. During these years also the suffragists first resorted to the famous hunger strike, and many deputations made their way to the House of Commons only to be refused a hearing.

The final act which led to the outbreak of aggressive militancy was Mr. Asquith's statement in 1911, "That the Government had pledged facilities for the Conciliation Bill, which was as far as they were prepared to go in the matter of Women's Suffrage. But the Government intended in the next Session to introduce and to pass through all its stages a genuine Reform Bill which would sweep away existing qualifications for the franchise and substitute a single qualification of residence. The Bill would apply to adult males only, but it would be so framed as to be open to a woman suffrage amendment."

This completely shattered all hopes of a Woman's Suffrage measure being passed by the existing Parliament, for even the greatest optimist could not expect universal suffrage in a country where women are in the majority of a million. The next few years are marred by one outbreak after another. Destruction of property on a large scale by the militants became common, and not even churches were spared. Women bore the consequences of their acts with the greatest heroism, and not only did they use their hands but they used their brains, and the whole agitation was carried on with the greatest efficiency. The history of these years is not pleasant reading. Women were often ill-treated, and the conviction is reached that had the whole situation been faced with greater skill and greater honesty by those in power the course of the "women's revolution" might have been very different. And the final stage has not yet been reached. The great war has led to a truce, but peace between the nations will not necessarily mean peace within our own borders. While our hearts are stirred and our minds active over the problems which the war has roused, and we are trying to understand the forces underlying our national life which has made this international bloodshed possible, let us ponder over this question of the women's revolution and see what our contribution to the solution of the problem is to be.—A. E. M. M.

Women in Industry: A Bibliography.

The Occupations of Women: Summary Tables.

Arranged and compiled by L. W. PAPWORTH, M.A., and D. M. ZIMMERN, M.A. Published by the Women's Industrial Council, 7, John Street, Adelphi, London, W.C. Price 6d. and 1s. each. 1915.

These little volumes give a great variety of information about women's employment in Great Britain. The Bibliography is excellently arranged, and in the Summary Tables, which are based upon the Census of England and Wales for 1911, not only are such facts given as the distribution of women wage-earners in every variety of trade and their proportion to men, but also statistics as to the number of married or unmarried women employed and the age at which they enter the labour market. We welcome especially the inclusion in the Bibliography of American, Australian and Canadian, as well as French, German and Italian papers, treating of conditions affecting women in England.

Selected Epistles of Paul. By E. E. NOURSE. Published by the National Board of the Young Women's Christian Association, 600, Lexington Avenue, New York. 1915.

This collection of six Epistles is the second edition of a book of studies issued in 1911, and will continue to serve a useful purpose as a simple commentary upon the letters selected: 1 Thessalonians, 1 Corinthians, Galatians, Colossians, Philemon and Philippians. An introduction containing some suggestions as to the study of Paul's Epistles in general is of practical value, although the studies might have been brought into closer relation with its outline. For example, in the introduction great stress is laid upon the importance of studying the Epistles with a view of gaining knowledge of the Apostle himself, and yet the Second Epistle to the Corinthians and the Second Epistle to Timothy, both revelations of the innermost self of the Apostle, do not appear at all in the collection. Also one would have welcomed in the studies some fuller notes upon the development of Paul's thought and experience, a most enlightening topic, but barely touched upon. At the same time the book will find acceptance with many private students, and larger works may easily be used for fuller treatment as occasion arises. The arrangement of the studies is clear, and especially so the analysis of the various Epistles. We need more of this kind of assistance to the knowledge of the *text* of the Bible amidst the many helps to an intelligent interest in it with which we are apt sometimes to be satisfied.—E. I. M. B.

Christian Standards in Life. By J. LOVELL MURRAY and FRED. M. HARRIS. Published by the National Board, Young Women's Christian Association, 600, Lexington Avenue, New York. 1915. Price 50 cents, cloth.

This is the second volume of a series of text-books known as College Voluntary Study Courses and prepared by a Committee representing a large number of organisations at work among young people in the United States. The arrangement of material is parallel with that of the first of the series, "Student Standards of Action," by Harrison Sackett Elliott and Ethel Cutler, which we have already reviewed; but this second volume is likely to prove much more attractive to the reader. It contains studies for twelve weeks, based upon the biographies of twelve modern Christian heroes and heroines, and the ground covered is in itself an inspiration. Some are foreign missionaries, some social workers at home; one is a leader of the movement for women's higher education and one a Christian minister:—

1. Enthusiasm for Service. Arthur Frame Jackson.
2. Responsibility for the Way Others Live. Jacob Riis.
3. A Fearless Messenger. George Leslie Mackay.
4. Everyday Friendliness. John Woolman.
5. The Triumph of Loyalty. Isabella Thoburn.
6. Stewardship in Daily Living. William W. Borden.
7. The Gospel of the Second Chance. Sam. H. Hadley.
8. The Aggressiveness of Christian Faith. Adonirous Judson.
9. Training for Social Efficiency. Mary Lyon.
10. The Pioneer's Chance. James Robertson.
11. Obedience to a Commanding Purpose. Sam. John Mills.
12. Joy and Freedom in Religion. Phillips Brooks.

As in "Student Standards of Action," a short passage of the Bible is chosen for each day of the week, and for the seventh day there is the longer meditation on the characters above mentioned. We heartily welcome this original book, and wish it the very wide circulation it deserves.—E. I. M. B.

A Book of Prayers for Students. Published by the Student Christian Movement, 93, Chancery Lane, London, W.C. 1915. 104 pp. Price 1s. 6d. net.

This book has been compiled by and will without doubt meet the special needs of the members of the Student Christian Movement. Part I. consists of a service for each day of the week, which may be used either privately or for corporate prayer. Part II. contains several Litanies, among which we find a beautiful "Intercession for Social Need," which opens with the petition "For all Women Workers," and which is very appropriate for women's societies of all kinds. Part III. is "A Collection of Prayers on various subjects," and includes many collects from various sources. If one may venture the criticism upon a book full of inspiration and helpfulness, it seems a pity that so much more emphasis is laid upon social service than upon missionary problems. "He is likeliest to Christ who, like Him, holds the world in his heart."

The Child and the Nation. By GRACE M. PATON. Published by the Student Christian Movement, 93, Chancery Lane, London, W.C. 1915. 1s. net.

A book noticed last quarter, "The Social Worker and Modern Charity," called for helpers to lend a hand to the many forms of State and municipal charity now developing. The call is made again in this little book issued by the Student Christian Movement. It asks its readers to study the need of the child (the book is arranged for a study circle), that, having learnt the need, they may give their service.

The authoress makes a great point of the individual suffering and pain hidden behind statistics: she would have us in imagination put our own little son or brother in the place of the overworked, tired little lad of twelve who hurries from work to school, from school to work; or again, in talking of infant mortality, to think of the individual loss and sorrow of one baby life that is lost.

In reading, one seems to see again a sight common in any town—a stretch of mean, interminable streets from amongst which rises a building far nobler and more spacious than any near it—the school. Just so does the work of the school, the teacher and the Care Committee loom large in the life of the nation's workers.—M. L. A.

Handbooks on Club Work. No. 1. Published by the Federation of Working Girls' Clubs, 26, George Street, Hanover Square, London, W. Price 3d.

In these days when so many women are responding as never before to the call to some service for the welfare of others, there are not a few who have been attracted by some form of club work for girls and young women. There might be more (and many more are needed) if those who have time to give were not so conscious of their lack of qualifications for such work, and those who are already occupied in it were not so busy with the work in hand as to be unable to pause to train would-be helpers. This series of handbooks comes, therefore, at an opportune moment. Those who are wondering whether to take up this kind of work will find here what are the qualifications for a club leader, and also suggestions as to how and where to acquire the needed training, and those who have made the plunge will find help in facing the difficulties which they have experienced. This first number of the series is divided into three parts—(1) The Club Leader; (2) The Club Member; and (3) The Club. Subsequent numbers will deal more fully with the various departments of club work mentioned.—G. E. B.

BOOKS RECEIVED FOR REVIEW.

(This notice does not preclude a review in a subsequent issue.)

Quaker Women: 1650-1690. By M. R. BRAILSFORD. Published by Duckworth, Covent Garden, London, W.C. 1915. Price 7s. 6d.

The Ministry of Deaconesses. By DEACONESS CECILIA ROBINSON. Published by Methuen, London. 1915. Price 3s. 6d.

The War and Religious Ideals. By Rev. C. L. DRAWBRIDGE. Published by Longmans. 1915. Price 1s. 6d., cloth.

The Christian Equivalent of War. By D. WILLARD LYON. Published by the National Board, Young Women's Christian Association, 600, Lexington Avenue, New York. 1915.

The Great War: Some Deeper Issues. By W. TUDOR-POLE. Published by G. Bell, London. 1915. Price 1s., paper; 2s., cloth.

The War: Women and Unemployment. Fabian Women's Group Series, No. 5. London. 1915. Price 2d.

The Christian Life in the Modern World. By F. G. PEABODY. Published by the Macmillan Co., New York. 1914. 234 pp. Price 5s. 6d. net.

Association and General News.

AUSTRALASIA.—Summer Conference, January, 1915.—Since the last number of this magazine appeared, reports have come to hand of a very successful Conference held for ten days at the beginning of January. The attendance numbered 99, and on the last day the Conference had the honour of entertaining the Governor General's wife and two friends. She showed much sympathy and personal interest in the work of the Association, and after the Conference gave a garden party at Government House, at which she entertained the Melbourne Association and the delegates from other Associations who were at the Conference.

The programme included the usual Bible study and missionary study classes and devotional meetings, and every morning the Conference met for a "technical hour." During this time the technical side of Association work was discussed and much was learnt from the various Associations of different methods of work. Each department of Association work was discussed in turn. Miss Barnes writes "I believe the influence throughout Australasia will bear abundant fruit in better Association methods and a deeper spiritual life because of the Conference."

A Site for Conferences.—The National Board reports two items of news which will have an important bearing on their work in the future. While the Conference was meeting in January, they learnt that the owner of the estate where it was being held had decided to give 40 acres as a permanent conference site to various Christian organisations. The site, which is among the hills, is some twenty miles from Melbourne, and includes a large cottage and a big garden. From the house there is a beautiful view of fields, valleys and mountains stretching away to the open sea in the distance.

The other important development is the guarantee by a friend of the salary of a secretary for a National Girls' Department. For some time there has been a great need for a department of this kind in connection with the Australasian work, but it has been impossible to develop it without a special worker.

Training School for Christian Workers.—A session of the National Training School for Christian workers was opened under the leadership of Miss Helen F. Barnes at National Headquarters, Sydney, on April 14th, to run through eight or ten weeks, after which those desiring to take up the Secretaryship as a profession will go through a period of practical training in one of the large Associations. The course of study arranged for the School, while primarily designed to train young women for the Association Secretaryship, is of extreme value to anyone desiring to render Christian service, while the value of the course to volunteer workers in the Association has been proved by those who have already availed themselves of this privilege. The course drawn up by the Secretarial Committee includes Bible and Mission work, Lectures on Association Administration and Polity, Current Movements, Apologetics and Homiletics, Art of Speaking, etc., besides attending at Association functions, etc.

Australasian Girls' League of Honour.—"The holding of a Patriotic Service at Upwey was perhaps one of the first things which impressed upon some of our leaders the urgency of some scheme for leading the girls of Australasia to realize their responsibility in the present world struggle. A Sub-committee was appointed by the Board to draw up a draft of some organisation which might meet the present need. A draft has now been prepared, and it is hoped that when the scheme is perfected it may really appeal to the hearts of girls.

"The women of South Australia have been sensible of the value of the vote in the referendum, taken in the recent election at the end of March. It was a clear issue. In voting for Parliamentary candidates they are often confused by cross interests. But the referendum was concerning the hour for closing liquor bars. There is a substantial majority for six o'clock. The votes for six o'clock exceed those cast for all other hours up to eleven by over nine thousand."—"The Australasian Women's Quarterly," April, 1915.

NEW ZEALAND.—"The Southern Conference of the New Zealand Young Women's Christian Association was held from 4th to 11th March, 1915, at Day's Bay, near Wellington. The delegates from Wellington, Christchurch and Dunedin arrived on Thursday afternoon, and were received by Miss Barnes, Mrs. Kersley, who had kindly placed her house at the disposal of the Conference, and by members of the Wellington Board of Directors. . . .

"Of the spirit of the Conference one can only say that it was real and deep and true from beginning to end—the happy, joyous spirit that enters heartily into everything, whether it be fun and frolic or the deeper spiritual side of the Conference life. From the very beginning the high standard seemed to be set. There was no shy, awkward, preliminary time, working up to a great climax on the last day, and making everyone feel that the real spirit of the Conference had only been attained when the end had come. No! from the commencement, even while the very preparations were in progress, we knew that our hopes and prayers were being realised, and the Spirit of Christ and His power were present with us. For a delegation of sixty-five the housing room was limited, and necessarily we were in the closest contact with each other—sleeping side by side, walking, playing, studying, praying side by side—and it was here that the true Association spirit made itself manifest. When one saw shy, sensitive, nervous natures develop gradually during those happy seven days into willing, cheerful helpers, with no time or thought for self-feeling of any kind, one felt the wonderful power there is in Association life.

"In the soul-stirring, inspirational addresses, the Technical Hour, with its enlivening, pithy arguments, in which girls and Board members alike joined, in the Mission Study Circles, where the Missionary spirit was really evident, with the deep desire to be not merely hearers of the Word, but doers also; the study of the Psalms, and last, but certainly not least, the wonderful study of 'Woman and the Christian Ideal,' in all alike the spirit of earnestness prevailed. Indeed, it impregnated through and through the Southern Conference of New Zealand."—"The Australasian Women's Quarterly," April, 1915.

SOUTH AFRICA.—The *Christian Express* for May 1st has the following letter about "The Helping Hand Club for Native Girls in Johannesburg":—

"It is estimated there are some 20,000 native women and girls on the Rand. While some are leading respectable lives with their families or in service, it is to be feared that the large majority succumb to the terrible temptations peculiar to a great industrial centre such as Johannesburg.

"Not only is it deplorable for the native races that their girls and women should come to grief in our midst, it is also a menace to the white race that such girls should be employed in their homes as servants. A good but limited work for native girls is being done in Johannesburg, but it is felt that much more should be attempted to help respectable girls to keep straight and to make it possible for a better class to come to service with safety.

"The Mothercraft League, which has an honorary membership of some ninety Johannesburg ladies, besides work widely spread throughout South Africa, proposes to open a cottage in one of the poorer districts of the town, to which native girls and women can resort. A white lady experienced in

native work will be in charge. There will be a recreation room open afternoons and evenings, where native girls can meet in safety.

"Classes of housewifery, cooking, sewing, and other useful subjects will be given to help those in domestic service. It is hoped that Bible classes will also be held and that a Christian influence will be exerted by the matron and her helpers. In time there will be formed an employment bureau, where mistresses can obtain respectable servants. Accommodation will also be provided for sleeping, specially with a view to providing quarters for girls seeking work or women visiting their relatives.

"It is proposed that this cottage shall be known as The Helping Hand Club, that the ladies interested shall hold out a helping hand to befriend and steady the sorely tempted native girls, and that the girls themselves shall learn at the Club useful lessons that will make their hands more helpful to their mistresses. It is estimated that the annual cost of the Club will be about £250, including salaries.

"We earnestly hope that, in spite of many other claims at this time, a large number of people who have at heart the welfare of Johannesburg (more especially its children) and of the natives, will take a share in this burden and so make it easy to be borne."

TURKEY.—"The coming of spring brings hope everywhere, and even the weather has certainly been putting its best foot foremost this year. We kept up our gingham weaving work for a hundred and fifty women for six weeks and then found that the merchants in the city were opening up work and so we turned ours over to them. Probably a thousand looms are moving in this work now in the city. The pay is very poor, only about ten cents a day for the best of weavers, but it is riches compared with the winter suffering, but the grief in it all is that at these prices no preparation can be made for another winter. We hope for the best, however, and pray that war may cease before summer is over.

"We are turning our funds in other directions—are employing some score or more of men on the garden changes to be made this year in the school. Earth runs out quickly in this country, and when not allowed to lie idle must be dressed and sifted frequently. We are also taking down some disreputable old fences and putting in some low stone walls that greatly improve the looks of things. I wish all whose money is helping to do this could see the decrepit looking men and clothes that are doing this work. They are, of course, the men not fit for army service, and a sorry lot they are, but work makes them a little more self-respecting and supports their families. They also get the enormous wages of fifteen cents a day. This is about one-fourth of the wage of good times. The College is also overseeing a gang of men at common labour in carrying dirt, filling up holes and doing other grading, setting out trees, and making gardens. We are trying to get all the space we can have water for into productive gardens, looking toward the need of another winter, and trees are as precious as a mine almost. In some parts of the country there is a custom of planting a tree each year for each child in a family. These trees grow along with the child and are his bank account when he is a man. Usually poplars are planted, for they grow rapidly and make excellent wood and building materials.

"The end of the Association year brings many interesting experiences in student life here as well as elsewhere. New cabinets are being formed, and I am especially glad to see the increasing sense of honour with which the girls take their new offices and the evident care with which they are chosen.

"The religious interest in this school seems not to wane at all with the coming of spring, and the note of real consecration with which old officers leave their work and new ones take it up is just satisfying. The retiring President said to-day, in her well-written English report, something like this: 'I shall never cease to be grateful in all my life for what the Young Women's

Christian Association has taught me, and wherever I am I shall always be a member and try to help girls. I shall always have this Association in memory in my prayers and hope you will remember me. I hope the Association may come into every city in Turkey. My best wish for this Association is that it may increase steadily in spiritual power.'"—*Extract of a report from Miss FRANCES GAGE.*

ALEXANDRIA.—Miss Margerison writes: "Victoria House is bustling with importance and fullness! We have nine of the Sisters of the big military hospital located here, also the Matron. That fact has given us a big send-off in the eyes of Alexandria. It means an immense amount of work for Miss Paine. Meals going all day long, food to be supplied to the night nurses. They all come in so fagged out with this heavy work. Such masses of wounded men, each one wanting so much individual attention. It is quite a feature of these days to see these bound-up warriors pacing the streets—some because they climb the hospital walls to get out and others because it is realised that a walk in bright sunshine is better than a close hospital ward. Every woman nearly in the city is drawn in to the great needs of the day—nursing, making bandages, garments, cooking, and so on.

"The Association, too, has been able to make its own contribution. I was so struck with the needs of the soldiers working at the docks all day, and nothing but grog-shops run by natives within reach, so I suggested to the military authorities we should open a 'tea cabin' for them. They warmly supported the idea, and almost the very next day we opened shop and it has been running ever since. Sometimes it has to be opened as early as three in the morning to get breakfast for the troops down from Cairo, and sometimes it is still going at ten o'clock at night. Last Sunday was our record. All the day it was one river of men swarming around our six windows and two doors, and we took over £60 in just small money.

"You can imagine that this catering, etc., takes up a good bit of time, but on the other hand so much of the regular work has died down for the time. Everyone is too busy for anything and all thoughts are centred on the soldiers who are coming and going, and so in a wonderful way work adjusts itself."

AUSTRIA.—Mrs. Pfeiffer, of Vienna, writes:—

"Our own Hostel for girls, started two years ago in the Sechshauserstrasse, soon became inadequate for our requirements. Last summer, when war broke out, we had not the courage to set to work on an enlargement of the Hostel until God Himself made the way clear to us. We were asked by the community of Vienna to start classes in war cookery for unemployed factory girls, and that made it necessary for us to look for other quarters. On the next day we found very suitable rooms at Pfeilgasse, and moved in at the beginning of February. A large lecture hall on the ground floor makes it possible for us to extend our work among the girls, and to hold Sunday schools, girls' meetings, lantern lectures, and gymnastic classes. On the third floor we have rooms for the boarders, also the offices and dining-rooms. On the second floor the first Christian Hostel in Vienna will soon be opened. A little piece of garden with a summer-house will be most welcome in the hot weather, and so the actual fact has far exceeded our wildest dreams. The home is quite full, and every day thirty-three sit down to the mid-day meal. We have not had to buy much furniture, for friendly hands have given us most of what we needed. In these bright, airy rooms there is everything to make a girl feel happy, the sunshine of the love of God warms every heart, and many a girl has left the home richer in heart and life than when she entered it. The activity of our women and girls in the care of the wounded, and in many other departments of social service, has given depth and meaning for the first time to many a woman's life, and we hope that at the end of the war many will join us, who now for the first time have experienced the happiness of living for others."

GERMANY.—The World's Young Women Christian Association Secretaries regret that it is very difficult to get any information about the work of the Association in Germany at present, owing to difficulties of communication. The following extract from a letter recently received from Fräulein Zarnack will be of interest to many friends who met her at the Stockholm Conference, and also to others:—

"We are just about to go to our yearly conference at Elbingerode, in the Harz Mountains. We did not wish to go to a large town this year, as a conference in these circumstances so easily takes on a joyful and holiday aspect, which we particularly wished to avoid this year, for all hearts must be heavy in these days, with all the sin and wickedness in the world. We thought that very few would attend the conference, but to our surprise the applications have been even more numerous than usual, so that we shall be a large gathering of fellow-workers at Elbingerode.

"We are all well—*too* well, one might say! I expect it is the same with you as with us that we live so safely in the middle of our country, and have none of the suffering of war to bear. Our life goes on in the ordinary way, and if we had no dear ones on the field, and if their letters and the newspaper reports did not come to us, one could quite forget that it is war-time. My brothers are both well."

GENEVA.—In a letter of May 30th, Mlle. Malan thus describes the activities of the Association of Geneva during the past months: "August 4th found me back at my post as General Secretary with a very keen feeling that holiday-making was decidedly out of season. Geneva was then only scared, the girls very much frightened, the workshops closed, food expensive and in some cases scarce owing to the run on the shops. We began at once gathering the girls together and investigating each case, trying to get them work of some kind. Very soon it was evident that something deeper was needed and that thirst was awakening for spiritual food. The rooms were thrown open for prayer meetings, Bible classes, talks with the girls, sewing classes, etc., and by August 15th the work had begun again in earnest. We tried to get the girls' thoughts away from themselves, procured material and made them begin clothes for small children. At Christmas we gave up all our usual Christmas trees or treats, and told the girls to invite *foreign* children and bring them to the rooms. They brought fifty-five and we distributed the clothes among them, and the girls arranged every detail of the treat. I don't believe they regretted their own Christmas fête, and they declared at once that every year they would again work for 'other people's Christmas.' In another branch they invited a party of very old people, and gave them warm slippers, made out of rags.

"In November we started an 'Ouvroir,' and had forty girls from the first; it is still going on. The girls meet three days a week, and receive 25 centimes per hour. We collected the money and the work. At that time the Belgian Committee here had collected great quantities of second-hand clothes for the Belgian refugees, and they kindly sent us the clothes to be mended or re-made. It involved a lot of work to prepare the work for the girls, but to them it meant most useful work, as they don't know much about good mending, and it taught them a great deal. Afterwards we got work for the Red Cross and for the 'Evacués,' clothes to mend or new ones to make for the refugees passing through Switzerland from Germany to France. I wish everyone who *loves war* would just come once to our station and have a look at these poor people, hundreds of women, children, and old people, peasants for the most part, as they are kindly led from the train to the place where food is prepared for them. Yesterday I happened to be there, and stopped to look at them; our Swiss soldiers (old Reservists) were helping the women and carrying the babies. I noticed two soldiers helping a poor old lady who seemed to have lost her senses; she kept struggling and wailing

and they had, finally, to carry her to the hospital automobile. When the poor people got out of the station and saw the crowd looking at them and handing out parcels, chocolate, etc., they began cheering, in such a feeble, tired voice, 'Vive la Suisse, vive la Suisse,' and the sentinels at the gate saluted, and one soldier standing near me brushed his sleeve across his eyes. No one can ever tell the full tale of the sympathy that has been shown to those poor people."

L'Union Mondiale de la Femme.—"Le 9 février 1915 s'est fondée à Genève l'Union mondiale de la femme, dans le but de préparer un terrain favorable à la paix. Voici au reste le manifeste très simple et très bref signé par les initiatrices, au nombre d'une trentaine, appartenant à plusieurs nationalités tant neutres que belligérantes :

'La base de notre Union est le sentiment de compassion humaine qui anime tout femme digne de ce nom. Cette compassion, nous tâcherons de l'exprimer par des pensées claires et justes et par des actes.

'Nous combattons par l'amour pour une paix définitive.

'Nous travaillerons à l'éducation mutuelle des femmes et nous contribuerons ainsi au progrès général de l'humanité.

'Persuadées que les femmes sont créées pour aimer et non pour haïr, nous prenons l'engagement de consacrer nos forces à accroître l'amour dans le monde et à détruire le mal issu de la haine.

'Nous aimerons toutes nos sœurs, quel que soit le milieu ou le pays auquel elles appartiennent.

'Pour abaisser les barrières qui séparent les nations, nous chercherons à établir des relations fraternelles entre toutes les femmes du monde entier.'

Le Comité de l'Alliance nationale des Sociétés féminines suisses, frappé du caractère pratique et essentiellement éducatif de ce mouvement, a accepté de s'en faire le propagateur en Suisse et dans ce but il a convoqué les représentants des autres grandes associations féminines nationales pour solliciter leur adhésion et leur collaboration, qui d'emblée lui ont été acquises. Chaque association centrale agira sur ses sections ou sur les sociétés locales qui lui sont affiliées et celles-ci à leur tour sur leurs membres, ce qui permettra au mouvement de s'étendre rapidement.

Des encouragements venus de tous côtés et émanant des milieux les plus divers—voire de personnalités masculines qui ne sont point quelconques—ont prouvé aux initiatrices à quel point leur projet répondait aux aspirations secrètes d'un grand nombre. Comme le dit si bien l'auteur d'un des appels qui vont être répandus dans le public : 'L'Union mondiale de la femme est née d'un cri du cœur et d'une révolte de la conscience : quand nous pensons que l'élite de notre jeunesse est en train de s'entre-tuer, croyant remplir ainsi et remplissant en effet un devoir sacré . . . nous sentons plus ou moins confusément qu'il y a là une contradiction monstrueuse, possible seulement dans une société pervertie. . . . Cri du cœur aussi : à tout être humain normal, la guerre doit apparaître comme un acte criminel et insensé ; mais comment un cœur de femme ne se sentirait-il pas particulièrement ému par la catastrophe sans précédent qui bouleverse notre globe ? Tous ces jeunes hommes qui tombent journellement sur les champs de bataille . . . ce sont des femmes qui les ont enfantés dans la souffrance, qui ont veillé avec amour sur leurs jeunes années . . . et c'est à cela qu'ont abouti tant d'efforts, tant de larmes ! . . . Et nous devrions assister muettes et passives à ces carnages en nous disant qu'il en sera toujours ainsi ! Non, mille fois non ! . . . Nous voulons que cette guerre soit la dernière et pour arriver à ce résultat nous n'épargnerons ni notre peine, ni notre temps, ni notre argent.' . . .

L'engagement des membres est le suivant : 'Je soussignée prends

l'engagement de travailler de toutes mes forces à l'établissement d'une paix durable basée sur la justice et à l'union dans le monde :

'1° En faisant connaître les faits de nature à augmenter d'homme à homme et de nation à nation l'estime et la compréhension réciproques et de contribuer ainsi à créer un vaste courant de sympathie humaine.

'2° En m'abstenant autant que possible de répandre sans nécessité des nouvelles de nature à faire naître entre les individus comme entre les peuples des sentiments d'amertume, de malveillance ou de haine.

'3° En cherchant à faire connaître autour de moi l'œuvre que poursuit l'Union mondiale de la Femme, afin de lui gagner des amis et des adhérentes.'

A côté de ces règles de conduite fondamentales, qui ne sont que la projection au dehors d'une attitude morale, l'Union n'a pas de programme fixe et est assez vaste pour servir d'instrument à tout ce qui s'organise sur des bases scientifiques en vue de recherches tendant à la paix. Elle sera pour toutes ces organisations, anciennes ou nouvelles, un moyen de communication, un terrain de propagande tout trouvé.

Tandis que le Bureau de l'Alliance nationale de Sociétés féminines à Zurich (Frl. Kl. Honegger, présidente, 45 Tödisstrasse, Zurich II) s'occupe de la propagande pour la Suisse, un Bureau Central international créé à Genève (6 rue du Rhône) travaille à lancer le mouvement dans les autres pays neutres et à lui gagner dès maintenant des sympathies auprès de femmes des pays belligérants."—*"L'Amie de la Jeune Fille," May 15th, 1915.*

Les Amies de la Jeune Fille.—Some comparative statistics given in the Report of the Central Committee of the Union Internationale des Amies de la Jeune Fille for the past year will be of interest to our readers as showing the development of the Union. At its foundation in 1877 it had 32 members representing seven different countries and 71 homes for girls. In 1897, after twenty years, the number of members had increased to 6,500 in forty different countries with 271 homes, 41 employment agencies and 16 station work agencies. Last year the total membership was 16,530, representing 52 countries. The number of homes had increased to 518, employment agencies to 118, and station work agencies to 125.

The 1915 membership was made up as follows:—

Netherlands ...	...	1,020	Switzerland ...	...	2,170
France ...	...	2,600	Italy ...	...	530
Germany ...	...	8,970	Denmark ...	...	310
Great Britain ...	...	120	Belgium ...	...	180

Other countries of the world, 630 members.

ITALY.—**Quelques Nouvelles de l'Œuvre des Amies.**—"CATANE. —Il n'y a presque rien de nouveau à dire sur le développement de l'œuvre. On demande fort peu de jeunes filles; généralement elles ne viennent que pour passer un hiver en Sicile; et trop souvent il n'en résulte que des désillusions de la part des maîtres et des employées.

"PALERME.—Du commencement de novembre 1913 jusqu'aux premiers jours de juillet dernier, les réunions mensuelles pour les jeunes filles ont été régulièrement tenues tour à tour chez le pasteur Giese et chez Mme. Hirzel. Le nombre des jeunes filles qui y assistèrent fut satisfaisant. Chaque fois le pasteur leur donna une petite conférence littéraire de culture générale ou d'actualité. Cette innovation fut très appréciée. Ces derniers temps, plusieurs jeunes filles italiennes se sont adressées à nous, soit pour avoir des conseils, soit pour des placements, soit même pour venir demeurer au Home. Ce sont généralement des jeunes filles de la Haute Italie, plusieurs sont des maîtresses d'école.

"Depuis que la guerre a éclaté, il nous arrive de l'étranger de nombreuses offres de maîtresses d'école, institutrices, femmes de chambre, etc.

qui voudraient venir se placer ici se trouvant sans occupation chez elles. Certes, le moment n'est pas favorable pour trouver une bonne place. En outre, il vaut mieux déconseiller aux jeunes filles de venir à Palerme pour chercher à se placer, surtout si elles sont très jeunes. Il n'y a pas de places, et même un placement est toujours risqué.

"Notre œuvre dans les gares de Milan, Gênes, Turin, Chiasso et Domodossola a eu beaucoup à faire pendant la triste quinzaine qui suivit les différentes déclarations de guerre. Partout les Amies ont travaillé activement en collaboration avec les autres associations et nous eûmes la grande satisfaction de constater combien notre œuvre est appréciée partout.

"A MILAN, nous avons été les premières à organiser le service de secours à la gare, en apportant des vivres dans les trains mêmes aux femmes et aux enfants exténués par la fatigue et l'anxiété. Sous la direction de notre vice-présidente locale, Mme. Maria Colombo-Mottau, et de notre déléguée, Mlle. Constantini, nous nous sommes organisées en escouades de quatre à six amies, qui, à tour, se trouvaient à la gare centrale, depuis les premières heures du matin jusqu'à dix heures du soir. Pendant ce temps, nous avons distribué 370 kg. de pain, 325 litres de lait, 30 kg. de biscuits, 150 citrons et enfin un fromage de Gruyère, dont un de nos bienfaiteurs nous fit cadeau.

"Le Home accueille gratuitement ou en demi-pension bon nombre de jeunes Allemandes, Roumaines, Russes et autres qui avaient précipitamment quitté leurs places pour rentrer chez elles et qui étaient repatriées par le moyen des Consulats."—*"L'Amie de la Jeune Fille."*

Rome.—International Students' Hostel.—"During 1914 twenty-eight students occupied the Hostel as permanent inmates, besides teachers and others who came for a short time only. That the girls have derived the greatest possible benefit from their studies is shown by the result of their examinations. This is partly due, no doubt, to the peaceful atmosphere of the house, where the girls are free from the many distractions to which they would be subject elsewhere, and are living with other girls doing the same kind of work.

"Studies are alternated with pleasant conversation, instructive conferences, and artistic, archæological or rural excursions. The students, who form the greater part of the inmates of the Hostel, appreciate greatly the advantages it offers, which would be very difficult to find elsewhere.

"This year the students have joined with the girls of the Association to work for Belgium and for Italian soldiers. The Sunday evening devotional meetings started by Miss Morgan have been kept up without interruption. The faithful work of Signorina Petersen has been fully appreciated both by the Committee and the students. The departure of Signora Muston, who had given many years of devoted work to the Hostel as Vice-President of the Committee, has left a blank which it will be difficult to fill.

"Instead of opening a department for employées, as was at one time intended, the Committee have decided to enlarge the students' quarters and thus supply a long felt need."—*"L'Alba," March, 1915.*

Girl Guides.—Signorina Mary Rossi writes in *l'Alba*: "The Girl Guides' movement in Italy (Giovani Guide) is still quite in its infancy. The branch at Rome numbers twenty-two, from eleven to seventeen years of age, divided into three patrols. They meet on Tuesdays from 5 to 6, and on Thursdays from 4 to 6.30, and for the present wear no uniform. The instruction includes, or will shortly include, first aid, hygiene, natural history, geography of the City (whereabouts of hospitals, chief chemists, post offices, municipal buildings, etc.), observation studies (signalling, tracks of human beings and of animals), military exercises, discipline, and gymnastics, domestic economy, cooking, and sewing, camp life and cooking in the open air, and religious and moral teaching.

"Of course the obstacles we are facing are many and varied, and one is almost tempted to think that the end is unattainable, but by the help of God we hope to succeed."

Since the above appeared, news has been received that the National Committee of Italian Boy Scouts has asked Signorina Rossi to organise a similar movement among girls. The Association feels it a great honour and privilege that one of their workers should have been asked to be at the head of this national movement.

Pachino.—"As in former years the Pachino Association has given a dinner to twenty poor old people. The meal was served by the members themselves and hymns were sung by about forty children. The Junior Branch, too, although not possessing very much capital, were anxious to give a dinner to twenty poor children. One or two girls collected a little money to buy meat and eggs, the rest were supplied by all the members of the Junior Branch, one giving one thing and one another. All was done spontaneously and with much love. It was good to see how they enjoyed serving the poor little ones at table."—"L'Alba," May, 1915.

Florence.—"The work of our Association this year has had, and is still having, most encouraging results. About forty girls, for the most part work girls, meet in our room every Sunday, where many truly peaceful and blessed hours are passed. Each Sunday in the month is devoted to a special object.

"Our Junior Association is also flourishing under the guidance of Signorina Mosca, whose great aim is to help these dear children to lead healthy and useful lives in accordance with the teaching of the Gospel.

"The most important piece of work in connection with the Association of the year has been the workrooms. With the help of several ladies, principally Miss Sheldon, who has furnished the necessary funds, and has also been able to secure a number of orders from America, it has been possible to open a workroom for embroiderers and seamstresses. Over forty of these girls, who have lost their work owing to the war, have thus been provided with a modest daily wage in a friendly and sympathetic atmosphere.

"The girls are most grateful for this help, although it was a great disappointment to many that it was not possible to find a suitable place for the workroom in the new Association headquarters, and the work had to be given to the girls in their own homes. Owing to the removal of the Association in May to the Via S. Caterina the work of the Foyer is temporarily suspended, but will be reopened in the autumn.

"Meetings for Bible Study, 'Mutual Help,' missionary work and needle-work have been carried on with great enthusiasm, and we hope to be able to open a 'Summer Home' again this year for the benefit of our members who are in need of rest and fresh air.

"A considerable sum was earned by a musical matinée in aid of our missionary work, the great success of this effort being almost entirely due to the indefatigable work of Mrs. Blake, to whom we tender sincere thanks."

NORWAY.—"For the first time in our history the honour of the Order of St. Olaf has been conferred upon a woman.

"Miss Cathinca Guldberg, who received her training as a nurse in Kaiserswerth, Germany, has been the leader of the Deaconesses' Institution since 1868. She is promoted to the honour of a Knight of the Order of St. Olaf for her great merits in the nursing of the sick, as the Deaconesses' Institution was the first, and for a very long time the only one, that worked for the training of nurses for hospitals and parish work as well as for attendance on the sick in private families.

"She wears the Order with honour, for her devoted work for the benefit of society is highly valued over the whole country, and we find it just that at last a woman is acknowledged worthy of this honour."—"Jus Suffragii."

FRANCE.—Classes for the Belgians.—"In November last an appeal was made to our Association for help in connection with the furnishing of a hostel for Belgian refugees at 18, rue Taitbout, in which matter it was glad to help as far as it lay in its power. From this beginning the idea of doing something further for these homeless people came. The majority of them had nothing to do and much spare time on their hands, for the unemployment problem, even among the regular workers of Paris, was a heavy one. The thought of filling up these spare moments profitably occurred to the Association. Very few had any knowledge of English, and it was found, through M. du Bos, that many were eager to know something of the language they were constantly hearing around them at the hostel and yet could not understand.

"Classes started in January, under Miss Dickinson, Miss Ashton, Miss Blaisdell, and Miss Clarke, with forty-five pupils enrolled, are now in full swing, and an 'Advanced English' class is being formed. It is not too much to say that both teachers and pupils enjoy themselves thoroughly, and the Association also feels rewarded for the work it has undertaken."—*The Messenger.*"

CANADA.—Immigrant Young Women.—"During February and March, Mrs. Burrington-Ham visited a number of towns and cities in Ontario, and on her way to Quebec visited also Peterborough and Montreal. The purpose of these visits was not only to give information concerning the actual work of the Young Women's Christian Association for immigrant girls, but also to lay foundations for the larger work which must be undertaken when the war is over and immigration increases. Mrs. Burrington-Ham reached Quebec at the opening of the navigation season, April 15th."—*The Young Women of Canada,* May, 1915.

Girls' Work Conference, Calgary.—"The Girls' Work Conference, held in Calgary last March, was the first gathering of its kind to be held in Canada. At it every Christian organisation of girls in the city was represented. The girls of Calgary, however, welcomed it so enthusiastically and manifested such keen interest throughout that it will probably become an annual event in that city. The Conference began on Friday evening, March 26th, and continued until the following Sunday evening.

"The Friday evening session was open to the public. After the opening devotional exercises addresses were given by Mr. Sharpe, the Boys' Secretary of the Young Men's Christian Association in Calgary, and Miss Una Saunders, the National General Secretary of the Young Women's Christian Association. Miss Saunders spoke on 'The Girls' Movement.'

"On Saturday afternoon Miss Ella Miller addressed the Conference, then Miss Saunders spoke on 'The Girl and her Life Relationships.' At a banquet given on Saturday evening the delegates, with their mothers and teachers, were present, making a company of one hundred and seventy-two. Deaconess Lampard, Miss Saunders, and Mrs. Kerby spoke on the responsibilities and opportunities of the girl in relation to her own home."—*The Young Women of Canada,* May, 1915.

Dr. Mott's Visit to Toronto.—"Dr. Mott's meetings in Toronto, Queen's, and McGill were attended in each case by a very large part of the student body. Although they had been planned from the standpoint of the men's work, certain special meetings for women were arranged. In Toronto the women's meeting was attended not only by University students but also by those of the residential and high schools, by hospital nurses and deaconesses. Dr. Mott spoke of the discipline of the Christian life, of learning to study the Bible and to pray. He emphasised the fact that prayer is service, and that this service must be undertaken by everyone who professes Christianity. The Christian life involves a definite decision and a consistent

purpose. The meeting on Sunday evening was attended by both men and women students, as was the Tuesday evening meeting. The first of the series was the University sermon on "The Use of the Mind in the Christian Life"; the last meeting dealt with the fact of the risen Christ.

At Queen's University, besides mass meetings and group discussions, a dinner was given, at which the executives of the various student organisations and the student volunteers were present. Dr. Mott spoke on leadership.

The Royal Victoria College Students were invited to the meeting at McGill, on Thursday evening, January 28th, and nearly all came. On Friday afternoon Dr. Mott held a special meeting for women and spoke on "Jesus Christ as a Reality."

The Canadian Student Council.—"The Canadian Student Council held its second meeting on February 10th. Among the subjects for consideration were Bible study text-books, membership bases, social service as it concerns the colleges, student magazines, and the Day of Prayer for Students. To the evening session were invited representatives of the Home Mission Boards of the different denominational Churches. Interesting discussions arose concerning voluntary study in the colleges; the need of more men, Canada men of the highest type, in the ministry, and other problems of the home field. The central idea of all the discussion was the need of linking students more closely with the Church during college days, so that after graduation they will enter with true missionary zeal into the various phases of Church work."—*"The Young Women of Canada."*

Toronto.—"Miss Eleanor McDougall, M.A., late of Westfield College, London, spent a week-end in Toronto on her way to India, where she is to be the head of the new Union Christian College for Women in Madras. Some students who were especially interested in India had the opportunity of meeting her, and of learning something of the present condition of women's education in that country and the hope for the future."—*"The Young Women of Canada."*

South India Student Conference, April 1st to 5th, 1915.—"The Easter week-end was a busy time in the Madras Association, for about fifty delegates were gathered together from Madras and South India for the Annual Student Conference. I wish it were possible to describe those days from the point of view of one of the girls themselves, to whom the Conference was a new experience. . . .

"The first fifteen minutes in the morning saw all the girls gathered together for an opening praise and prayer service. This made us feel that we were, after all, one united group, with one purpose and with common needs, even though we might individually represent many places and interests. Then came the Bible classes, one for schoolgirls, on 'The Epistle to the Philippians,' taught by Miss Bowers, and one on 'The Parables' for students and teachers, taught by Miss Melcher. The next hour, from 9 to 10 o'clock, was rather an experiment, for two regular mission study classes were held, again one for schoolgirls and one for students and teachers, the former on 'Japan,' the latter on 'China.' There were several reasons why these classes were held and why they dealt with China and Japan instead of India; one reason being that the members of the classes might receive a broader conception of the work of the Church of God throughout the world. It was also hoped that, as they studied some of the needs and the problems and methods of evangelisation in these other countries, they would inevitably make the application to India. . . .

"The evening meetings formed a service, all being related to the one subject, 'The Christian Warfare.' The individual meetings dealt successively with the following topics: 'Life on a Battlefield,' 'The Enemy,' 'The Captain,'

'The Cost,' and 'The Victory.' It was surprising how each speaker prepared the way for the next one and what unity there was in these meetings."—" *The Young Women of India and Ceylon*," May, 1915.

JAPAN.—The Women's Christian Temperance Union.—"Progress is noticeable in many departments of the work, and it is certain that the Women's Christian Temperance Union is a factor to be reckoned with by the law-makers of the nation. For the twenty-third time Mrs. Yajima, President of the National Union, has presented the Reform Bills (the regulation of traffic in girls and the one husband one wife bill) to the Diet at its session in December. At its first presentation it was received with jeers and decided opposition, but each year it has gained in favour, and she has hope of its final passage ere long.

"Mothers' meetings, the publishing department, and the Rescue Home are our chief activities. This year Mothers' Day was observed for the first time. The Factory Night School has been closed, and in its stead a Servants' Evening Class has been opened at Headquarters, with good results. Through Mrs. Helen Gould Shepard's generosity an additional building for reform work has been added to the plant at Okubo, the first Home being filled with younger women, brought there because of being in danger, and still another Home is devoted to maternity cases. With the increased expense incurred in carrying on these three departments of needed reform, a widespread interest and large subscriptions from the community are greatly desired. The new Home was dedicated on November 7th, under most auspicious circumstances. Miss Penrod, the efficient, self-sacrificing superintendent, released by the Japan Evangelistic Band for this work, has introduced two new industries, in addition to sewing and knitting, namely, laundry work and chicken-raising, which she is sure will prove remunerative. Her aim is character-building and salvation of souls, and a sweet spirit of helpfulness and harmony prevails. There are twenty-four at present in these three homes."—" *The Japan Evangelist*," January, 1915.

Literature and Women in Japan.—"The exceptional opportunity for reaching the people through the printed page has been used to advantage by women in Japan. The *Fujin no Sekai*, one of the numerous magazines published for women, had a circulation in 1914 of 220,000 copies, a gain of 50,000 copies over the preceding year. Some of these magazines are wholesome, and one or two are inclined to place emphasis upon religious ideals. The *Fujin no Tomo* (The Friend of Women) for example, gave space to the entire poem written by Mrs. Browning, entitled "The Cry of the Children." It was published at the request of the Christian Literature Society. With the request the Society offered a prize of twenty-five yen for the best translation of the poem. The object in view in calling attention to Mrs. Browning's noted poem was to attract attention to the problem of child labour, and to introduce to the woman's world in Japan a writer whose works embody such wholesome ideals as those presented by Mrs. Browning. The need of giving encouragement to the translation of writings like those of Mrs. Browning will be all the more apparent if it be known that the radicalism of a writer like Mrs. Ellen Key has gained currency among Japanese women."—" *The Japan Evangelist*," January, 1915.

Japanese Christians and the Peace Movement.—"In response to President Wilson's appeal for special prayer for the peace of the world on October 4th, the day was recognised by the American Episcopal Church in Japan. Encouragement was given to the call from the Japan Peace Society for the observance of December 20th as Peace Sunday. At the outbreak of the war, a prominent clergyman of the Church of England proposed to the

pastor of the German Church in Japan the use of a form of prayer which could be used in churches of both nationalities. The recent visit of Rev. K. Tsunajima to America for a careful study of the Japanese situation is an evidence of the growing interest in the practical phases of peace work. In a recent number of the *Christian Endeavour Magazine* the question of War and Peace was thoughtfully discussed from a Christian point of view. It is important to note that since the outbreak of the war an increasing number of Christians have seen the importance of a deeper and more far-reaching movement for the enlistment of all nations in more positive efforts for international peace."—"The Japan Evangelist," January, 1915.

Progress in the National Y.W.C.A. of Japan.—"At the last National Committee Meeting three new school Associations affiliated with the national work. A few facts about our school Associations are interesting. With these and another school affiliated during the autumn, there are twenty-three Associations with a membership of 2,300. Seven Associations directly supervise twenty-three Sunday schools and five help in twenty-five schools not under their own special supervision. Although most of the Associations are in mission schools with required Bible study, there is an enrolment of 480 girls in thirty-nine classes of voluntary study. Missionary gifts for home and foreign work amounted to Yen450. One Student Association had a budget for the year of over Yen400. More than 150 girls have become Christians during the year. . . ."

Site for Summer Conferences.—"Plans are maturing for a permanent Summer Conference plant in conjunction with the Young Men's Christian Association. In the past nine years of our Summer Conference experience we have gone from pillar to post, trying a summer hotel here and a summer hotel there, with varying success. Unfortunately for personal comfort, but fortunately for the success of our work, the attendance persisted in increasing yearly, and the capacity of the hotels persisted in remaining stationary. For the past three years we have gone to the same place, and although the landlord constructed a very uncomfortable shack for the accommodation of the surplus population, we were accommodated, but one cannot say anything further. We shall be obliged to go one year longer to this hotel, but by next year we hope to be permanently located in buildings planned for the purpose, within full view of the immortal Fuji, and within walking distance of a beautiful mountain lake. . . . Some of the money received by the Young Men's Christian Association has come from the Associations in California, but by far the larger part of the necessary expense will be met in Japan. Conferences are yearly becoming a larger feature in the religious life of Japan, and it is expected that these buildings will be used throughout the entire summer by various Christian bodies."—A. CAROLINE MACDONALD.

CHINA.—Most encouraging are the reports which have come in recently of the **Evangelistic Work** in the Chinese Association. Miss Ruth Paxson has given quite a large share of her time to this branch of the work, and its demands have shown that there is a need for one person to devote herself entirely to evangelistic work among our student branches.

"During Miss Paxson's recent visit to **Canton** nineteen girls in two non-Christian schools made the decision to become Christians. The principal of one non-Christian school and his wife became Christians through one of the Bible classes held as a result of the Campaign. They sent word to their patrons that there would be no further worship of Confucius in the school. The number of pupils dropped from ninety-nine to twenty-four. Six girls in this school became Christians during the meetings held there. One girl in the American Board Mission School has already been baptised since the meetings.

"Wong Shuk Oi, who was trained at the Canton Medical School as a physician and has been practising in Tsinanfu, Shantung Province, has

accepted a position as Chinese Secretary of the Canton City Association and has begun work already. When in Shanghai recently she said she was willing to give up medicine because she felt that through the Young Women's Christian Association she would find the opportunity which she desires to do definite Christian work for Chinese women.

"As a result of the Evangelistic Campaign held last September in **Tientsin** there were on March 1st 113 women students enrolled in fifteen classes with an average attendance of seventy-five per cent. The Government schools and the Mission schools are touched through these classes.

"Miss Yen, the new Chinese Secretary, has proven a very efficient worker and her 'membership calling' has already seen results. Three neighbourhood Bible classes have already been started with a membership of twelve altogether. Though this number seems small it is thoroughly worth while."

A member of the Association in **Shanghai**, a former teacher in a school which is strongly opposed to Christianity, was recently invited to join an English weekly Bible Class. She came and was much interested, and the teacher lent her the full notes of the lesson and the typed outlines of the previous lesson. She had never before read the Bible. The next week she arrived an hour early, having come at least two miles on an exceptionally cold day. She came into the Secretaries' Office and it was found that she had copied the notes and studied both lessons. She spent half an hour asking for explanations of things she did not understand clearly of historical allusions and unusual words, but it is clear that her interest is great.

Kiukiang.—Miss Paxson writes that, on March 9th, in the Rulison-Fish High School, 38 girls decided for Christ and 121 said they would win one person for Him this year. Several girls from the South Gate Presbyterian School were trained in the Normal Class to teach Bible classes after the evangelistic meetings. Owing to the opposition of teachers of the non-Christian schools in that section of the city, there were no pupils for these girls to teach. They were not discouraged, for they had been stirred to service and so they went out to find someone whom they might teach. As a result one girl found a school that had not hitherto been known and where there are 160 pupils. They were received cordially, and the idea of having Bible classes in the school as presented by them was welcomed. The school was divided into groups, and all are in Bible classes.

Shanghai.—"The first directed **Playground** was opened in Shanghai last November under the Physical Department of the Young Women's Christian Association. Mr. C. C. Nieh, owner of the cotton mills in Yangtzepoo Road, was found to be interested in this phase of welfare work, and upon being approached on the subject he proposed to Madame and Mrs. Nieh that their garden be turned over for this purpose. They heartily co-operated.

"The playground is open five days a week, from one to three o'clock p.m., under the direction of Miss Chun, assisted by Miss Derry and seven others. Any street children of the quarter under twelve years of age are admitted upon ticket after being properly registered. Over 200 were registered.

"The splendid attendance at the **Sunday vesper service** of the Shanghai Association of a group of women, who could otherwise never hear a Christian message, is one of the things that fully justifies the existence of the Association to supplement the efforts of the Church. At this meeting, which is planned for non-Christians, no attempt is made to have the Christian members attend, since that might conflict with their church duties. Just as it is true in the west it is also true here, that it is possible to get non-Christian women, of quite a worldly type, to attend a Christian service at the Association who would never enter the church.

"Mrs. P. Z. Yie and Miss Wei have both been added to the Shanghai staff

during the year, each giving half time. Mrs. Yie is splendidly fitted for the Bible teaching to which she gives the most of her time, Miss Wei's work is in the Educational department, but she is a great addition to the strength of the whole Association.

"Early in the year the Board of Directors decided to launch a campaign to raise money to buy land for the new building which is to be given by the United States, but owing to financial depression, resulting from the outbreak of war, it was postponed for the present. However, a Committee was organized and the interest of a valuable group of men and women was enlisted, so that when the time is opportune it will not be difficult to go on with the campaign.

"The Shanghai Association is fortunate in having a splendid Board of Directors all of whom are Chinese, with Mrs. T. T. Wong as President. It is most encouraging that the Chinese women are feeling more and more that the responsibility of the Association's success in China rests ultimately upon them and they are rising to this responsibility splendidly."

Next Associations to be Organized.—"Foochow and Peking each have but one Secretary, both of whom will soon have finished their second year of language study and could therefore begin preparations for organization, but we have learned by sad experience that until a second Secretary has actually arrived in a centre and has made a beginning on the language, it is unwise to begin any organized work for it means disappointment to the community sooner or later, since one Secretary alone cannot possibly carry the full responsibility of launching an organization among a people who have not the slightest conception of the meaning of a Young Women's Christian Association.

"After the claims of these two large and important capital cities are met, there still wait Wuchang, Chentu, and Changsha, each the capital of a province, and each a large student centre; and though another year has closed, in which we have been unable to promise any help in these centres, we shall hope that in 1915 we shall have such a large reinforcement of Secretaries that we may soon extend the work into many more cities."—GRACE COPPOCK. *Annual Report for 1914.*

Summer Conferences, 1915: Call to Prayer.—With the growth of the work of the Young Women's Christian Associations in China there has come the need and demand for a larger number of Summer Conferences, and this year there are to be four new ones, making six in all. They are to be held as follows:—

For Christian Students of North China, at Wo Fu Su—June 16-24.

Yangtze Valley Section, at Nanking—June 23-30.

East Central China, at Hangchow—July 6-14.

Fukien Province, at Foochow—September 8-15

Kwangtung Province, at Canton—October 29-31.

For non-Christian Students of North China, at Tientsin—July 3-9.

Let us pray—1. That God may direct the Conference arrangements from the smallest detail to the largest plans.

2. That every eligible school in each conference district may have at least one delegate; that the delegates may be chosen with wisdom and prayer; that they may come expecting a new vision of Jesus Christ, desiring a deeper spiritual experience, and prepared to accept the larger responsibility in service which comes through such an opportunity.

3. That the speakers, Bible teachers, and all who have any responsibility in the management of the Conference may be specially led day by day in all their preparation, and spiritually strengthened for their work during the Conference days.

4. That God's Spirit may be manifest at the Conference, cleansing, teaching, consecrating and empowering.

5. That the delegates may return to manifest Jesus Christ in their homes, to witness and to work in some definite way for Him.

6. That the Associations represented at these Conferences may grow in power, in understanding of the importance of their work and in efficiency in carrying it out

7. That God may give special wisdom in making and carrying through the plans and program of the Conference for non-Christian Students: that the Holy Spirit may constrain those who have been in Bible classes to attend this Conference, and that some may be brought to a definite and open belief in Jesus Christ.

Reinforcements for the Y.W.C.A. in China.—As the above paragraphs amply testify there is most urgent need for reinforcements for the Association in China, and we may give thanks that such are to some extent forthcoming for next winter's work.

From the United States, **Miss Vance, Miss Angell, Miss Harshaw,** and **Miss Paxton** expect to reach China in September, and also **Miss Boutell** for a three years' term of service with Miss Mayhew in the National Physical Department.

From Australia comes the glad news that **Miss McNeil** is appointed as a second worker under the Australasian Foreign Department, and her allocation to China has been ratified by the World's Young Women's Christian Association Executive Committee with deep thankfulness. For the past six years Miss Nina Brentnall, Student Secretary at Calcutta, has been the representative of the Australasian Associations on the list of workers under the World's Committee, and it is gratifying to learn of this widening of interest.

Also from Sweden, **Miss Ingeborg Wikander** has been appointed to China, and this marks the inauguration of the Foreign Department of the Young Women's Christian Association in Sweden. Miss Wikander is well known to the delegates to the Stockholm Conference of the World's Young Women's Christian Association, in 1914, as the head of the Conference Bureau, with its never-to-be-forgotten staff of white-capped Swedish students. But she has also many friends through her connection for several years with the World's Student Christian Federation. We rejoice with the Associations in China who are to receive Miss Wikander, as we may hope, early in 1916.

Another kind of reinforcement, in its own way equally valuable to the Association in China, has been gained by enlisting the interest of **Ex-secretaries** of the Association now living in the country for various reasons. "We have found," writes Miss Coppock, "that at least 25 Ex-secretaries of the Young Women's Christian Association are in China. The National Committee has asked them to become co-operating members. Letters have been sent to each one asking further co-operation and they have responded to the suggestion very enthusiastically. We plan to keep them informed about the activities and the growth of the Association in China and they are asked to become information disseminating centres. We believe real things may result from such co-operation."

Yet all these reinforcements together do not in any sense meet the need, the imperative need, of the next few years in China. As one of the latest recruits, Miss Kelley wrote on April 11th from Peking: "Here in Peking the Chinese have charge of all the preaching, and it is only occasionally that a foreigner takes the services; but all the missions are staffed to a bare minimum only. In this place men students, and many women and girl students, are asking questions, and are prepared to study the Bible. Mr. Eddy's meetings can only bear fruit if the after-work can be adequately carried out. And in the Young Men's Christian Association, as in our own work, there simply are not the people to do it. Only in Shanghai, Canton, and Tientsin is the Young Women's Christian Association fully organised;

Peking and Foochow have only language students, and yet all over China the women of the educated classes are ready for our message. The Student Associations of the Young Women's Christian Associations are established in many parts of the Republic, but unless City Associations are established also there is the danger of losing touch with the gone-down students, or with those in their families who are brought into contact with our ideals through a daughter's membership in a Student Association.

"America is sending five recruits this coming autumn, but there is room for many more. I am looking forward to hearing from you of new-comers from England. I believe the existing work will absorb these five; and what about opening new work in the next year or two? Of course, I am only a looker-on still; but I cannot help feeling that if there is a big need now for missionary extension, it will be far greater next year and in the years to come, and the language students of this year and next are the workers-to-be, and if we are too few now, how is the opportunity to be met?"

"We always prayed at home for the way to be opened into the heart and life of this people, and God to-day is answering our prayer to a wonderful degree; but our prayer should be followed up by our works. Surely this opportunity will not be allowed to slip away as in Japan. Our prayer is for fellow-workers and for the work they can do here. It is the Student Movement in America that supplies so many workers for the Foreign Department of the Young Women's Christian Association, and I am longing for our colleges (in Great Britain) to realise their responsibility to the educated women of China."

